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AN ANCIENT HAWAIIAN BUILDING—A GRASS HOUSE



A MODERN HAWAIIAN BUILDING—THE KAWAIAHAEO CHURCH, HONOLULU

THE OLD AND THE NEW IN HAWAII

The Missionary Review of the World

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SIGNS OF THE TIMES

PEACE VERSUS WAR

The Hague Conference and movement in favor of arbitration as a substitute for armed conflict, have a powerful argument in the awful cost of modern warfare. For example, the recent Boer War cost Britain \$1,200,000,000, and the Boers at least one-sixth as much, making \$1,400,000,000 in all. It cost Japan nearly as much, and Russia even more, to wage their recent conflict. Thus these two campaigns, involving four nations, cost an aggregate of at least \$4,000,000,000—all spent in conflicts which might have been avoided. What would it have been worth to mankind to have expended such an immense sum of money in the arts of peace—in home and foreign missions; in institutions of any kind for the uplifting of humanity! How must it appear in the eyes of the Prince of Peace to see such incredible amounts expended in destructive warfare! Since modern missions began over a century ago, the *entire total* spent for a world's evangelization falls short of *one-twentieth* of this sum!

THE UNREST IN INDIA

We give on another page an illuminating review of the causes and outlook connected with the restless stirrings among the people of India. The "Swadeshi Movement" aims at increasing the sale of Indian manufac-

tures, and other nationalistic movements seek to bring Indian independence in religion, government, education and social life.

The speeches at the opening of the Indian National Congress at Calcutta were notable, and voiced the demand for Indian self-government. This comes, not from a group of ignorant reactionaries, but from some of the best educated of the natives; and there is every evidence that the demand will yet assume a serious aspect. If ever India is to be self-governing, its success must depend upon the Christianity of its rulers. A government, pagan at heart, however cultured it might be through contact with the West, could never solve the great problem of lifting up the masses of the people, and that, after all, is *the* problem of India. We have the testimony of Sir Charles Elliott and others as to what has already been accomplished in India by the missionaries. The grand difficulty is with the students who have broken with their ancestral faith and have drifted into practical atheism. From their ranks future rulers will be recruited. As the key to the Eastern question, India needs to be more than ever the center of missionary effort.

UNREST IN SOUTH AFRICA

The agitation in South Africa for the organization of a native independent church has seriously affected the

work under the care of nearly all the missionary societies. The British Congregationalists, however, have made a fairly promising effort to meet the demand that the "Ethiopian Church" assumes to satisfy by methods leading to the eventual expulsion of the whites. In Bechuanaland the native churches were invited to select delegates to a conference with the missionaries, and most of the congregations responded. During the three days' sessions ample opportunity was afforded for free discussion, and the native delegates were not chary about advancing suggestions for the future of the church. Tho acknowledging their own shortcomings, they urged that the educational and spiritual needs of the inhabitants were not well cared for under the present system. Some of their own people, they urged, should be ordained, as in the Ethiopian Church. The decision of the conference, which recognized as justifiable the natural aspiration of the natives for a voice in the control of their own affairs, was favorable to the extension of ministerial authority, and the outcome was the virtual establishment of a council in which the Bechuana Christians will participate.

UNREST IN MOROCCO

The situation in Morocco has become so acute as to demand French intervention. Casablanca has been the chief scene of war between the 5,000 troops under General Drude and the Arab tribesmen from the interior. The Arabs made attacks on the French, but were repulsed with considerable loss. The French are attempting to keep order along the coast. The sultan's brother, Mulai Hafid, has declared himself sultan, and was reported to be marching toward

the coast to fight the French troops. Raisuli controls his own region, and the pretender rules Southern Morocco. The missionaries in Fez and other inland cities are remaining at their posts at the risk of their lives, but thus far have received no harm.

The North Africa Mission House in Casablanca was destroyed by the mob and the missionaries were obliged to leave. Prayer is asked for the members of the North Africa Mission, the Kansas Gospel Union and other Christian workers and converts whose lives are now endangered and whose work is being hindered. There are threats of a fanatical "holy war" against all Christians, but even this may be turned to the furtherance of the Gospel.

UNREST IN PERSIA

There is unrest in Persia as well as in India. A friend writes that he is obliged to pinch himself to really believe that the reforms are going on in the land which a few months ago seemed wholly given over to the sleep of ages. A constitution and a parliament working away at Teheran, and local assemblies in all of the larger cities have virtually usurped the duties hitherto assumed by the governors and priest-judges of the various districts. Above all, new ideas have entered into the heads of the Persians which are bound to stay, even if the constitution and parliaments go to smash. Newspapers are springing up in many of the cities and are preaching freedom and political honesty. There is actually a comic paper published in Tabriz with cartoons which mock at many of the inconsistencies of religion and do not spare the lash in dealing with political dishonesty of those highest in office. Satires on Persian life are appearing.

in book and pamphlet form, and are having a ready sale, and people in the most out-of-the-way corners of the land are discussing subjects that never presented themselves to their minds a short year ago. There are, doubtless, storms ahead, for the clouds are already beginning to gather. The shah is evidently preparing for a conflict with the new ideas. He recalled one of the former prime ministers who is opposed to all such reforms. No one knows, either, who the ultimate source of authority is in a city—whether it is the newly-arrived governor or the Anjuman (the local committee). The new movement has already taken on somewhat of an anti-foreign aspect. "Persia for the Persians" is the cry. In the city of Ispahan, in the South of Persia, the demand has been made that the Church Missionary Society representatives be expelled; and in northern Persia the feeling is intense against the Belgians who have charge of the customs and posts. At the same time there is talk of religious liberty; and eventually, perhaps after many throes and birth-pangs, it will become an established fact. One can not conjecture the future; it can only be left in the hands of Him who is wiser than us all, and in whose hands the hearts of kings are turned as the streams of water.

It looks much as tho the Orient were really awakening from the sleep of ages. Rev. W. A. Shedd, of the American Presbyterian Mission, writes as follows in the *London Spectator*:

The two words most used by the Persians in their discussions are freedom and constitution (*hurriyat* and *mashruta*). These have become the party catchword of even the ignorant. Very few, of course, have any but the most indefinite idea of what the words mean; but some of the lead-

ers have definite ideas, and the mob follows the leaders. There is no special demand for a change of dynasty, altho very harsh things have been said of the Kajars; but the cry that the king was unwilling to grant a full constitution recently closed the bazaars of many cities in Persia and filled the telegraph offices with petitioners to the king and to the members of parliament. Petition to the king is a time-honored Persian custom, but the mention of members of parliament seems absurdly impossible. It is a fact, however. The wonderful thing here is that an Asiatic country, dominated for centuries by Islam, is claiming freedom, which means in the minds of all a share in government, in the minds of many freedom of speech and of the Press, and in the minds of not a few ultimate religious freedom, and embodies its claim in a demand for a constitutional government of European model. Allowing for much insincerity and timidity, there is no question that the large majority of the people in northern Persia, especially in the cities, are enlisted in this new movement. The simultaneous movements in China, India, Persia and Egypt indicate that the causes are not local or transient. While Englishmen are watching the changes in the other countries mentioned, it may be well for them also to watch Persia. Especially is the question of the future of Islam wrapt up in this Persian movement.

THE PRESENT OPPORTUNITY IN THE EAST

John R. Mott, who during the past sixteen or seventeen months has visited all of the continents of the world, has come back from these recent journeys with one overwhelming conviction: that the time is at hand when there must be an unprecedented advance on the part of the forces of pure Christianity of North America and Europe, and especially of the British Islands and the United States, on behalf of the multitudinous inhabitants of the non-Christian world. He said at Northfield recently:

I saw the streams of light breaking into

the Dark Continent in the darkest places. I found that South America was an awakening continent. I have learned that in India not only among the educated classes, but among the most deprent masses, Christ is being enthroned. I found in the Philippines nothing less than an ethical revival in progress, even within the Catholic Church. In the great Chinese Empire, whereas on my visit about ten years ago to China I was told there were 80,000 Protestant Christians, a few weeks ago I was told that there are 180,000 Protestant Christians and that the largest ingatherings into the kingdom of our Lord have been, not before the Boxer uprising, but since that awful catastrophe.

In Japan there are only about 60,000 communicants of Protestant churches, and not as many members of the Roman Church, and certainly not as many of the Greek Catholic Church, making in the aggregate something like 150,000 Christians, and over 40,000,000 of Buddhists. Yet these two religions are spoken of among educated men of Japan as equals, and when any distinction is made it was always in favor of Christianity.

Korea is being moved upon from one end to the other by the Almighty power of the Spirit of God. In one denomination in Korea last year there were 10,000 accessions to the Church, or more than in all Japan in connection with the work of thirty missionary societies in the same period. In my judgment, if the attack in Korea is properly sustained by the Christians of North America and Great Britain, in less than half a generation Korea will take its place among the Christian nations, and will have the unique record of being the first non-Christian nation in this modern missionary effort, which has become an evangelized nation.

THE KINGDOM COMING IN KOREA

A gain of over sixty per cent. in converts by Christian missionaries in Korea during the past year is reported, and Marquis Ito—Japan's resident general—is described as addressing an assemblage of missionaries, bespeaking their cooperation with Japan and pledging Japan's hearty aid in furthering the moral and intellectual ele-

vation of the Koreans, says the *Boston Herald*. The record of swift conversion of a people, made mainly by American missionaries in the hermit kingdom during the past decade, has seldom been equalled in the history of missions. It is due in part to the reaction of the people against Japan's harsh methods and to a feeling that, guided by Americans in matters of faith and civilization, a way to more effective national self-assertion may be found. Marquis Ito knows well that Japan's path will be made easier or more difficult according as Americans resident in Korea advise the natives.

Bishop Foss, who has recently been on a visit to Korea, says:

Whatever explanations may be suggested to account for the astonishing transformation, the salient and splendid fact is that the rapid evangelization of Korea within two decades furnishes one of the most brilliant chapters in the whole history of Christianity. Twenty years ago Korea had no Bible, and no part of it except the Gospel of Mark. The missionaries had to create a dictionary and a grammar of the language, and translate the Scriptures into it. The New Testament was completed fourteen years ago, and until now no portions of the Old Testament have been translated except Genesis, the Psalms and the Proverbs. And yet there are several thousands of converts who are exceedingly diligent students of the sacred book; and they put its precepts into immediate practise, and maintain higher ethical standards than prevail in any other foreign mission fields, and there are many villages in Korea more predominantly Christian than can be found in Pennsylvania or Massachusetts.

GOOD NEWS FROM THE PHILIPPINES

Rev. C. W. Briggs of Iloilo writes that the Gospel is making splendid progress in the Philippines and that all denominations share alike in the great harvest. The shouts of the harvesters are much in evidence in Luzon, Panay, Negros and Cebu. The

Bible societies find increasingly large demand and appreciation for the Book of books. Souls are continually being born into the kingdom. During seven years of work here a splendid start has been made toward faithfully fulfilling, respecting the Philippines, the Lord's great commission to us. And if the work may expand for fifty years as it has during the last seven, the islands will be predominantly evangelical. There is not a town in Panay Island to-day that has not at least some Protestant Christians, and all are witness-bearers. God signally prepared for America's coming to the Philippines for decades and the doors were opened to evangelical missionaries at just the moment of the "fullness of time," when all was ready for the sowing.

THE OPPORTUNITY IN RUSSIA

The czar and his people are still struggling to find a solution of their national problems. We have no doubt as to the ultimate outcome, but the period of transition is full of pain and distress, and at the same time rich with opportunity. Baron Uxkull, who is now in America in the interests of evangelical work among his countrymen, says that the opportunity is so great and the needs are so appealing that the Russian Baptist Union have decided that it is not right to wait till the money necessary for the erection of the theological seminary is raised, and are to begin immediately with the training of young men for the preaching of the Gospel in Russia. The Union has accepted from the Baptist Church in Lodz the offer of rooms in the church building for the school. This church is one of the largest in Russia and has rooms for Sunday-school and societies, where during the week the young men may gather for

Bible study. In Lodz and its suburbs there will be many opportunities for the young men to preach in smaller meetings and to do personal work.

For this temporary school Rev. Eugen Mohr and Rev. Martin Schmidt have been engaged and have agreed to work for the small salary of seven hundred and fifty dollars a year each. Twenty young men have already expressed the desire to study for the ministry, and of these to be accepted, seven have been received and nine are not yet definitely accepted. The teaching begins on the 1st of October. These young men are of different nationalities and tongues, but all are Russian subjects and eager to learn the word of God in order that they may preach it. More students are expected.

May this little school be the beginning of a great work for the glory of Christ and for the salvation of many souls.

WORK FOR NON-CHURCHGOERS

A wide interest will be felt in the new departure of the Fifth Avenue Presbyterian Church of New York, for reaching non-churchgoers in that fashionable quarter. Dr. John Hall quaintly remarked that while in Britain there were churchmen and dissenters, in America there were churchmen and *absenters*. Under the lead of the pastor, Doctor Stevenson, the following program has been adopted:

To make our church a great evangelical, evangelistic and missionary center, in connection with which the superb building in its ideal location will be used to the greatest advantage to give the Gospel to the world. On account of the investment represented in the location and in the equipment of our church, nothing less than a great enterprise can justify the retention of this valuable property.

It is proposed to increase the num-

ber of elders and deacons; to introduce a special Sunday evening service with inspiring music and stirring Gospel preaching, and a special course of Bible study and religious instruction for young people, especially students coming to the city who need a church home. The Sunday morning service will be continued along the former lines. At the Sunday afternoon services the help of eminent men will be secured for a series of discourses along the line of religious instruction. At the evening evangelistic service all the pews will be thrown open. Besides preaching of an evangelical character, there will be singing by a chorus of at least fifty voices, under the leadership of one of the best known musical directors. This congregation is one of the wealthiest in the city.

SABBATIC REFORMS

The movement in Britain in favor of the restoration of the Sabbath to something like its former sacredness, has led to a wide circulation of a pledge in America by the Woman's National Sabbath Alliance, as follows:

Believing as we do, that the great principles which underlie the due observance of the Lord's Day are public worship and rest, we resolve to do all that we can to discourage, as far as possible, such employments on the Lord's Day as would prevent ourselves, our servants, or others for whom we are responsible, from being able to carry out these principles.

Hundreds of signatures have been obtained and the readers of the REVIEW are urgently asked to give currency to this measure and obtain signatures among their friends and acquaintances. Effective missionary work at home is needed after this fashion. The Lord's Day has well been called the "Workingman's Independence Day." But it sustains a vital re-

lation to family, Church and State. More nearly than any other one institution it is a Palladium to the whole well-being of society. As it stands or falls, every other interest is preserved or imperiled. One of the most perilous forms of its invasion is Sunday lunches, parties and other social festivities. These enter the home and lay foundations for other and more public forms of desecration, accustoming the members of the family to associate the day with pleasure-seeking and all self-indulgence.

THE MENACE OF STRIKES

The present strike of telegraphers reminds us that during the last quarter century, in America alone over 6,750,000 people have gone out of employment on strikes, and of these over 700,000 were lockouts. One form of labor affects another, so that more than 9,500,000 employees have been affected. The year 1894 was most notable for the number of workers thrown out by strikes, over 660,000 employees being affected by 1,349 strikes in 8,196 shops and each lasting for an average of forty-two days. Such practical anarchy means a loss to every member of the community. The cost of all the products of labor is correspondingly advanced, and all the rest of us have to pay for these long intervals of idleness. Worst of all, as these strikes are generally successful, the strikers grow bolder in demands, and the strikes the more frequent, widespread and persistent. The recent revolt among the Irish Constabulary at Belfast entailed in ten days disasters to trade that ten years will not repair, and the antagonism between capital and labor increases rather than diminishes. In what is there a call for more practical Christian statesmanship?

THE MORAL OBLIGATION OF GIVING*

BY ARTHUR T. PIERSON

The last recorded words of Paul to the Ephesian elders are given in Acts xx: 30-36:

And now, brethren, I commend you to God, and to the Word of His grace, which is able to build you up and to give you an inheritance amongst all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, "It is more blessed to give than to receive." And when he had thus spoken he kneeled down and prayed with them all.

It is very probable that we have never come to the true heart of this passage of Scripture. Last words always have a peculiar emphasis, and these were the last that the Apostle Paul ever spoke to these elders, among whom he had labored for three years in Ephesus. The question is whether all of the thought of this paragraph is not one. He says to them: "I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among them which are sanctified." Then he goes on to speak entirely of *ministering to the needs of others*, calling attention to the fact that he himself, while he had a right to receive carnal things in return for his ministering spiritual things, had labored with his own hands, not only to supply his own necessities, but those of others; and he adds, "I have showed you all things, how that so laboring ye ought to support the weak, and to re-

member the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive'"—words not elsewhere recorded in the four Gospels, tho of course they represent the general drift and trend of our Lord's teaching.

The whole substance of this last part of Paul's address bears upon ministry to the poor and the needy; and looking backward to the former part of his message, it seems that this is exactly what he refers to in "commending them to God," because God is the universal giver; He lives to give, as the sun exists to shine. We can not think of God without thinking of His love, which is also the greatest revelation of His life. His love, moreover, is not the love of complacence, attracted by beautiful qualities in the object, but the love of benevolence, drawn out rather by their absence, and inspired by the desire and the determination to *develop* loveliness where unloveliness exists. Ruskin says that the sun, shining on a muddy pool, in time would change the clay to sapphires, the sand to opals, the soot to diamonds, and the filthy water to white snowflakes or ice crystals, or fleecy clouds. So God shines on that which is repulsive and evil until He transforms it into that which is beautiful and good.

Paul also says: "I commend you to the *Word of His grace*." What is that Word of His grace but one great testimony to the beauty of giving? The most superb example ever known of absolute self-sacrifice is the life of our Lord Jesus Christ, and the sum and

* An address delivered at the opening of the Convalescent Home and the Home for Jewish Children of the Mildmay Mission to the Jews, at Brentwood, March 22, 1907.

substance of all the teaching of the Word of God is to glorify self-sacrifice, as shown, first of all, by Himself, and then in all who follow His example.

So the whole drift of this passage seems one, and suggests much neglected truths, such as first, the *obligation* of giving, and second, the *privilege* of giving. "Ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, 'It is more *blessed* to give than to receive.'" The first thing is "oughtness," and the second is "blessedness." By the way, those other words in the fourth chapter, twenty-eighth verse, of the Epistle to the Ephesians, may possibly have reference to this, being in the very epistle written to the church whence these elders came: "Let him that *stole steal no more*, but rather let him labor, working with his hands the thing which is good, that he may have *to give to him that needeth*." Does he not mean that *not to give* to him that needeth is to *steal*? That it is so far an *obligation* to give to the needy that to withhold is to defraud our neighbor of his dues and so is also robbery of God? so, Paul tells him that has been thus stealing to stop his stealing, and instead, to "labor, working with his hands the thing that is good that he may have to *give* to him that needeth." It is not merely the contrast between a selfish indulgence and an unselfish service, but between dishonest withholding, and stopping stealing by giving support to those whose weakness has a claim on us.

Look at this for a moment. We find in this world two classes of people—the strong and the weak. Who is to take care of the weak if those do not, who have more strength than they ab-

solutely need for themselves? God has given to such more than their own necessities require in order that they may help others. Why have some of us more than is absolutely necessary to clothe and to feed us, except that we may help other people who have not sufficient; so that the superfluity of our supply is to be poured into the lap of those whose needs are far greater than our own? That is God's purpose. That is why He gives us more than we need, not that we may hoard it up, but may do just as God does Himself—pour it out to supply the lack of those that are needy. (2 Cor. 8: 14.)

All truly benevolent institutions have a natural demand on the public for support. It is not an optional thing as to whether people shall give or not give; it is a bounden duty, and those who do not, are stealing, withholding what God has given them for the benefit of others. The whole Church is wrong about this matter of giving. A quaint Western governor said: "People generally consider that they have made their money by their industry and economy, and if the Lord gets any of it He ought to be thankful." That is putting it, not as people *express* it, but as the carnal heart really means; that is to say, man considers that he is under no such obligation to God or man, and that, in giving to God's poor it is on his part a pure exercise of philanthropy and benevolence.

But is not such giving the discharge of an *obligation*? And if you do not give, when able, the time may come when you will be paid back in your own coin. The social wheel has a way of turning, so that those who are at the bottom now, often come to the top, while those at the top, on the other hand, sometimes go to the bottom.

Those who are to-day at the top may come to the bottom by and by, and if they have not helped those who are now at the bottom, may need help, and not get it, which is nothing more than a judicial retribution. When the obligation that we owe to humanity is contemptuously ignored and neglected, we ourselves, perhaps, in this revolution of society, may come to be among the bottommost, and find that those who are then uppermost take no care of us, just as we took no care of the undermost when we ourselves belonged to the uppermost. One does not need to live long to see how fortunes change, so that some who were once rich come to beggary, while those who once were beggars come to wealth.

"Ye ought to support the weak." There is an *obligation* to labor, not only to supply our own needs, but to have something to give to those who are needy and can not help themselves. We talk about independence, but there is no such thing as being independent. All men belong to a common body politic, with all the rest of humanity, and can not be independent of each other; we are so dependent upon one another, that if one of us does not do his duty, the whole of the members of the body politic suffer in consequence.

Now turn to the other side and look at the *blessedness* of giving. We are told, "It is more blessed to give than to receive." Nine-tenths of us do not believe it, or, if we do, do not act as tho we did. We are all agreed as to the blessedness of *getting*, but do we really believe that it is still more blessed to give? that, however good it is to receive, it is grander to impart? and, not only so, but that the very *object* of getting—the noblest purpose and end of getting is not reached until we give?

And it is not simply *happiness*. It is true that happiness does come from giving, but this is more than happiness—it is "blessedness," implying the Divine blessing. God does not simply leave us to the natural satisfaction which comes from giving, but in addition to the natural law of compensation, there comes an outpouring of Divine blessing upon the head of the giver.

If you want to be miserable you have only to think about *yourself*; let self be the center and the circumference of your whole life; think only of what you like and do not like; of what you want and do not want; of what you prefer and do not prefer. Study your own comfort, convenience, pleasures, luxuries; and, if you have anything superfluous after you have satisfied all those, pile it up, hoard it and feast your greedy eyes upon your accumulations. If you want to be wretched, that is the way. But, if you want to be happy, the way is to limit your wants and your expenditure, so that you may have the more to give to those whose wants are far greater than your own. If you want real blessedness as well as real happiness, ally yourself with the Infinite Giver. "There is that scattereth, and yet increaseth; and there is that withholdeth more than it meet, but it tendeth to poverty."

There is an old myth of a magic skin, wearing which, one got everything he wished for. But each grant shrank the skin, and by and by when the wearer got what he wished for, the skin squeezed his breath out. The fable is true, and the magic skin is nothing but *selfishness*. Every time you get your selfish desire fulfilled, you shrink;

you get to be smaller in capacity for generosity and for sympathy with others. But, on the other hand, every time you give, there is an expanding of your whole nature—an enriching of your whole being.

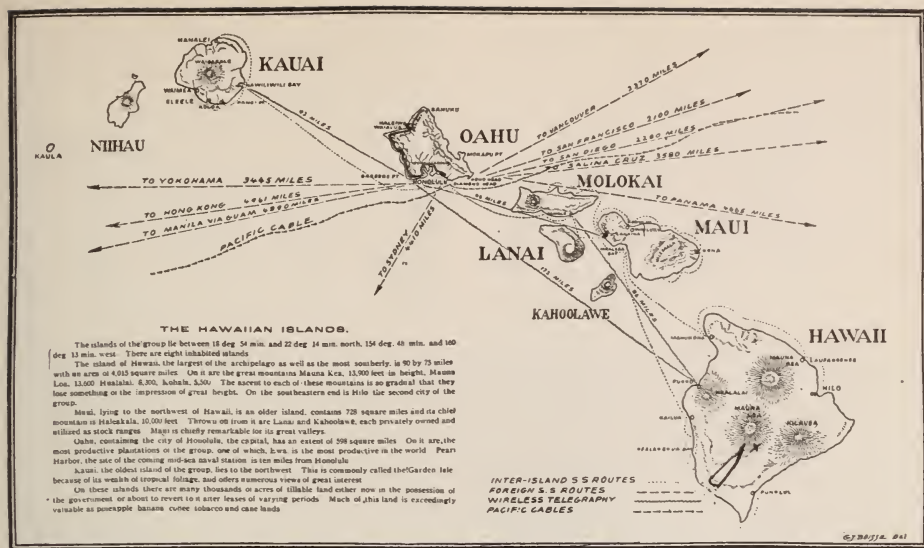
We get sick of the common talk about "giving." People give, and parade the fact, and want everybody else to know how very generous they have been, when at the bottom they are really stingy and parsimonious. We have a little fable in America which has an amusing application. It is a story of two coins, a bright silver dollar piece, which bears the image of the goddess of Liberty, and a one-cent copper piece, with the image of a North American Indian. On one occasion, a new silver dollar found itself in the same plate with a penny with this head of an Indian upon it. And the goddess of Liberty looked down upon the Indian, and said: "You miserable, copper-faced, feather-trimmed heathen, what are you doing in this plate, in the same company with me?" And the copper coin, with the Indian's face, responded: "Well, there is one thing sure: *I am found in a great many more missionary gatherings than you are!*" How plain the satire of it all! How seldom do the greater gifts come into the Lord's Treasury! During the Civil War coins became difficult to obtain, and paper money was furnished in their place. And at one time, the lowest denomination was a "five-cent scrip." The time came when the government minted the three-cent nickel piece. The treasurer of a church, a fine man, who had a brother, a missionary in Siam, said to me, "Pastor, it is very unfortunate that the government

should have issued this three-cent piece—because, when we had nothing smaller than a five-cent scrip, people put that into the collection, but now, that we have got something so small as a three-cent nickel our collections will fall off *two-fifths!*" Is it not melancholy that disciples should feel in their pockets to find what is the smallest piece of money they have to put in a collection plate for the Lord? Suppose the Lord had given us the smallest thing *He* had! What would we have got? But *He* gave His greatest gift, and with the lavish generosity of grace! Should not we learn something from such grace, when we make our offerings to Him? Should they not be something worthy of what *He* has done for us?

POOR, YET MAKING MANY RICH

The *Church Times* gives an interesting little account of a poor girl, blind and deaf, an inmate of a North Devon workhouse, who "lives a life of prayer in her darkness and solitude." To this afflicted one the initiative of the organization of the Missionary Candidates' Fund of the S. P. G. may be traced. That fund now has reached the sum of over £3,000, subscribed in a comparatively short time, the first item being three shillings saved by the blind girl. The writer of the notice says:

She was in a little bare ward in the workhouse when I saw her, looking very sad because her Braille copy of the *Mission Field* had been torn. . . . She asked me to pray for her, and then told us not only to pray for missions but also for the parish, for Sunday-schools, and bands of hope, etc.; and one felt rebuked as one thought of her life of prayer, always thinking of and interceding for others in her darkness and silence.



HAWAII'S MISSION IN THE WORLD

BY REV. ORRAMEL H. GULICK, HAWAII*

This little group of eight inhabited islands, constituting the territory of Hawaii, lies 2,100 miles southwest from San Francisco, a little over one-third of the distance across the broad Pacific. They form the only convenient and safe stopping place in the wide stretch of waters, and are destined to exert incalculable influence upon the great nations on both sides of the mighty ocean.

It is interesting to note the disproportionate influence of islands upon the history of the human race. Witness Greece, tho not an island, a peninsula; Rome, on a peninsula; the isles of Great Britain; the empire of Japan; the islands of New Zealand, and Hawaii. Old ocean is the highway of the nations, and those living upon the highway, the islanders, are favorably located to make their influence felt upon the world.

The fathers of modern Hawaii were the missionaries sent out from Boston sixty, seventy and eighty years ago. When my father landed in Honolulu in 1828, having sailed around Cape Horn in a six months' voyage, it was a year before the first letter from home reached him. His mother had been dead a year before he heard of his loss. The fathers builded better than they knew. The Gospel that they preached proved leaves for the healing of the nations, and now have the transforming power of that Gospel been more fully shown. No greater or more successful Gospel work was ever done in the history of the Christian centuries. These, "through faith subdued kingdoms, wrought righteousness, obtained promises, stopt the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed

* Mr. Gulick was for twenty-two years a missionary of the American Board, in Japan, and is now a missionary in his native islands of Hawaii.

valiant in fight, turned to flight the armies of the aliens." They had not, however, to endure "trials of cruel mockings and scourgings, nor of bonds and imprisonment, nor did they wander in deserts, and in mountains." "These all having obtained a good report through faith received not the promise, God having provided some better thing for us, that they without us should not be made perfect." The full knowledge of the measure of success and triumph of their work was not revealed to them, as it now is to us. The results of their missionary work ought to be, and is, an inspiration to missionaries to-day in every heathen land.

The Master's plan was broader than the measure of man. They laid the foundations deep upon the Word of God, and the revelation of His Son, and the result of their labors is the goodly edifice of social and spiritual life, which we see to-day.

The great mission of Hawaii, now apparent, was to bring the Gospel thus far on the way to the teeming millions of Asia. Shrewd and watchful Japan learned many lessons from little Hawaii. She learned of a little people, unlettered savages, transformed in forty years through the influence of Gospel teachers from savagery to a respectable condition of Christian citizenship. She saw that America, through whose missionaries the light had been brought to these once dark islands, was not eager to seize the infant nation. She perceived that the great nations of Christendom—America, England, Germany and France—all entrusted their citizens, and their property of large amounts, to the Supreme Court of Hawaii acting as a Court of Admiralty, upon whose bench sat

Chief Justice Wm. L. Lee, Judge Lorin Andrews, and Hon. John Ti. Her leading men came fully to understand that the acknowledgment of the autonomy of this pin-head kingdom, by the great powers of Christendom, a prize she most earnestly coveted for herself, came to pass through the Christian enlightenment of this, so recently heathen people. These bright lessons from little Hawaii, so seldom now thought of or mentioned, had much, very much to do in opening the great people of Japan to the light of Christianity. No lesson in this world is like the plain object-lesson. Hawaii was an object-lesson to Japan, and to-day through Japan to China—a concrete example, known and read of all men, of what the Gospel could and would do for a people, however illiterate, however weak and small. The gods of Hawaii had been thrown into the sea or cast into the fire, and the revelation of the love of God, through His Son, had redeemed a nation.

The tens of thousands of humble givers who supported the mission to Hawaii, little dreamed how their gifts and their prayers for Hawaii were forging the key to the great nations of the Eastern Continent. Truly God has done wondrous things whereof we are glad.

A Christian Chinaman, a resident of Honolulu, has for years by his regular contributions supported a faithful Gospel preacher in his native village in Southern China.

In the ports and leading cities of China are scattered young Chinamen of talents who have imbibed enlightened Christian ideas in the schools of Honolulu.

Often have we heard of the reflex influence of Christian missions, but

here we are led to see how the enlightenment of a group of islands, 4,000 miles away, tends to move a continent.

Turning to view Hawaii itself, we see that fifty years ago Hawaii was filled with Hawaiians. American and European foreigners numbered but a few score, possibly two or three hundred individuals, with a few solitary

in the mixture in large proportions of various races, with the possible exception of Constantinople. Here we have the restless, eager and ambitious Anglo-Saxon, the substantial Englishman, the cultivated German, the good-natured, stalwart and hospitable Hawaiian, the keen and changeable Japanese, the stolid, industrious and fru-



THE HARBOR OF HONOLULU, HAWAII

Chinamen. In the Census of 1900 we find the figures as follows:

Pure Hawaiians	30,000
Part Hawaiians	8,000
Portuguese	16,000
Other Europeans and Americans	8,000
Chinese	26,000
Japanese	61,000
Others, scattering	5,001
	<hr/>
	154,001

Thus we see that the Hawaiians, both the pure and the mixed, number but 38,000, or a little less than one-fourth of the whole population, while the Japanese number 61,000, being forty per cent. of the whole people. No more cosmopolitan city than Honolulu exists, and perhaps none that rivals it,

gal Chinaman, the undeveloped, hopeful Korean the steady and conservative Portuguese, and added to all these we have many fine young people of mixed blood, supposed to combine in their characters all the virtues and none of the vices of the races whose blood courses in their veins.

Thanks to the teachings of the past generations of missionaries that all races of men are sons of God, and made in His image, there is no community or city on the globe where the substantial unity of mankind is more thoroughly acknowledged and where men and women are received in all public manner as being one as good as another so far as race or language

is concerned. The purest Hawaiian women of culture mingle in the best society on a par with their fairer-hued sisters of other races. The Chinamen and half Chinese, men and women of culture, of whom there are quite a number, are treated like gentlemen and gentlewomen in all gallant circles. Educated Japanese will never have stones thrown at them in our streets.

sent from Hawaii to his islands, the Hawaiian churches, led on by their honored teachers, the American missionaries, sent out four native Hawaiian missionaries, with their wives, to those islands lying over two thousand miles southeast of our group. Two of these four missionaries were among the then very few native Hawaiians who had been ordained to the



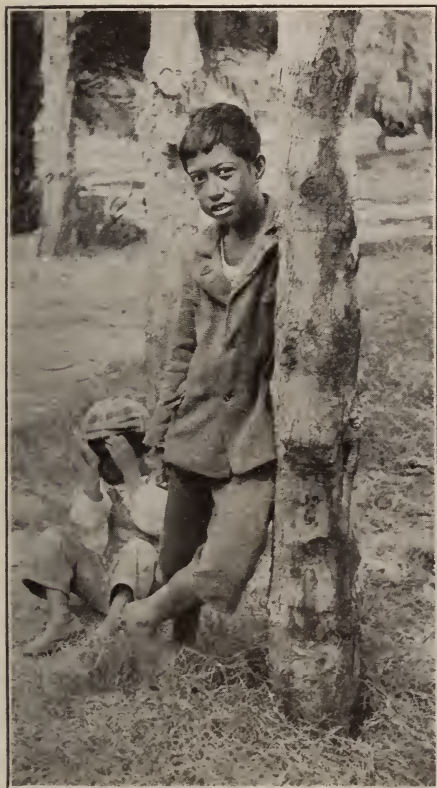
JAPANESE GIRLS IN HAWAII

There is nobody in our city who would think such a thing possible. Here the tides of humanity from the Eastern and Western continents meet and surge together, taking points from one another. Separate seats in cars, separate seats in churches or public halls for persons of different races is inconceivable.

Fifty-four years ago, listening to a Macedonian call from a Marquesian chief who pleaded that missionaries be

ministry and settled as pastors. These two men were of heroic missionary character, and prosecuted their missionary work among those fierce and warlike savages with great zeal and faithful purpose. One of these men after fifty years of service returned in his old age to his native islands and was laid to rest here two years ago. The second one, after fifty-four years of faithful witnessing for the Truth, still lives among the people he has served

so long. Their mission was a success, and many good Christian people are the fruit of their faithful ministry.



NATIVE HAWAIIAN BOYS

Of late years this missionary work for the Marquesians has been taken up by French Protestant missionaries. The Hawaiian churches are no longer pushing missionary work in that distant field.

Brief mention must here be made of the part taken by the Hawaiian churches as auxiliary to the American Board, in the prosecution of the Micronesian Mission. When the first missionaries of the American Board set sail for Micronesia from Honolulu, July 15, 1852, they were accompanied by two Hawaiian missionaries with their wives, and for over forty years native representatives of the Hawaiian

churches labored successfully in that island field—largely in the Gilbert Islands, and supported by the contributions of thousands of dollars from the native Hawaiian churches. The spirit and character of these churches were greatly strengthened by this protracted and successful work.

The non-Christian peoples of Japan, Korea and China, who in the last thirty years have entered our islands by thousands, now sufficiently tax all the missionary spirit of our Hawaiian churches. We have now:

CHURCHES	
Native Hawaiian Congregational . . .	60
English-speaking Congregational . . .	8
Japanese Mission Congregational . . .	16
Chinese Mission Congregational . . .	6
Portuguese Congregational	3
Total	93

The Hawaiian churches as a rule are independent and self-supporting, paying the salaries of their respective pastors and meeting the expenses of Sabbath-schools and repairs of church buildings, and also making annual contributions to both home and foreign missions. The former of these go into



CHINESE BOYS IN HAWAII

the treasury of their own home board, known as the Hawaiian Board, while the latter contributions are forwarded

to the American Board of Commissioners for Foreign Missions, thus keeping step with their fellow Christians of the Great Republic. Among



THE KAMEHAMEHA SCHOOL-BUILDING

our native Hawaiian pastors are many of high Christian character and of spiritual attainments. On each of the four larger islands continual Christian fellowship and comradeship is maintained through semi-annual meetings of the four local island associations. The General Annual Association of the whole group, which, as a rule, is faithfully attended by all the pastors with lay delegates from each of the

churches, tends to unify the whole system.

The preaching and Sabbath-school teaching in the native churches is maintained in the Hawaiian language with the exception, in a small degree, in two or three of our city churches where the English language is used to small extent. As all the common school education of the country is now conducted in the English language, the preaching and Sunday-school teaching, ere many years, will be in the English language. The preaching in the Portuguese churches is mostly in the Portuguese language, tho the younger portion of the several congregations are becoming fluent in the use of the English.

The sixteen Japanese churches and the six Chinese churches conduct all their services in their own languages exclusively, tho all the young people are daily acquiring a knowledge of the English language in the public schools. The work of the Japanese and Chinese missions is conducted by evangelists



THE MAKIKI JAPANESE CHURCH, HONOLULU

This church has a Japanese membership of over seventy

educated and trained in the mission and theological schools of Japan and China. These missions to the Japanese and Chinese are maintained principally by liberal contributions to the missionary work from the eight English-speaking churches of the Congregational order, and also by the contributions from the native churches, supplemented largely by a liberal annual grant from the American Missionary Association. Some of our Japanese and Chinese churches set a bright example in their liberal contributions and service to the cause and the Kingdom.

It remains in this brief sketch of conditions in Hawaii, to mention the other denominations that are taking a part in this interesting island field.

First, are the Episcopal Methodists, with whom the Congregationalists are in close fellowship, who began work in the early part of the last decade of the nineteenth century, and have a flourishing church of English-speaking people in the city of Honolulu, besides

several missionary churches among the Japanese at different points. The entire missionary work for the several thousands of Koreans who have entered this country, within the past five or six years, is in their efficient care.

The Christians, or Disciples, have a small, earnest and active church in Honolulu, whose members are of the English-speaking people of our city.

The American Episcopal Church has fallen heir to the work of the Anglican Church, commenced over forty years ago, and has a goodly number of members, mostly among the English-speaking population. They have also work among other nationalities.

The Roman Catholic Church has its greatest strength among the sixteen thousand Portuguese who, coming from the Portuguese islands, brought the faith of their fathers with them.

The Mormons, who for thirty years have sent their missionaries from Utah, have a following among the native Hawaiians.

"GOD MADE THE WORLD FOR WOMEN, TOO"

BY REV. WILBUR F. CRAFTS, D.D.

A company of women in India, having received Christian instruction, formed a women's club on an American pattern, to discuss useful activities of women, and took the name Sorosis. The president of the New York Sorosis, Mrs. Jennie June Crowley, sent them a message, in which she said: "God made the world for women, too." The words were carved in ivory and hung upon the walls of the club room, draped in silk. The timely message struck fire all over India. It was learned afterward that Mrs. Crowley wrote it *on her knees*.

Tune: "Missionary Chant"

God made the world for women, too,
Its singing birds, its fragrant flowers,
Its lofty peaks and skies of blue,
Our Father made, and they are ours.

The Savior died for women, too.
About the cross, in every land,
They gather, with their sin and wo,
To lay them in His pierced hand.

There's Christian work for women, too—
First heralds of their risen Lord—
Great host of loyal hearts and true,
They still proclaim the saving word.

And heaven's the home of women, too,
With perfect joy and perfect love.
Lord help us, make our homes below
A foretaste of that life above!

MISSIONS TO THE HEATHEN AND TO THE MOSLEMS

BY DR. JOHANNES LEPSIUS

Secretary Deutsche Orient Mission

An inquiry of all the German missionary societies concerning the relation of their work among heathen to that among Mohammedans gives the following general results:

The older ten of these German missionary societies (including the Basel Mission in Switzerland) were founded for work among the heathen. Everyone, however, has been led into mission work among the Mohammedans or at least have given it consideration. Two younger societies have assumed missions among the Mohammedans as their special work. Four other societies do work among the Christians in the East, but incidentally benefit the Mohammedans.

The German mission work among Mohammedans concerns old Mohammedan nations as well as those recently converted. The results among the former in India and Africa have until now been inconsiderable; among the latter, however, it is important. As you have already heard, the Rhenish Mission has 6,000 baptized Mohammedans and 1,100 inquirers among the Batak nation in Sumatra. The Neukirchener Mission Society, too, does a blessed mission work in Central Java. Their statistics report 1,122 baptized Mohammedans and 285 inquirers.

In East and West Africa all mission work is seriously threatened by the progress of Islam and its religious conquests among the heathen nations—in West Africa chiefly by the Hausa, in East Africa by the Suaheli. In his pamphlet, "The Mohammedan Danger in West

Africa," pastor Würz has stimulated our German Christians to prevent this danger by increased efforts. All the German societies have now acknowledged that progress in work among the heathen will in many mission fields be checked, if we go on neglecting missions among Mohammedans.

A great mistrust of every kind of evangelization among Mohammedans has hitherto hindered the acceptance of this truth. The mission to Mohammedans is the "Cinderella" beside her elder sisters, missions among the heathen and the Jews. Most of our mission friends are of opinion that the philosopher's stone will sooner be found than that the Mohammedans will be converted. These last six years I have been trying to rouse our German Christians to take up mission work among the Mohammedans, and everywhere I have met with the same objections:

1. The time has not yet come.
2. The doors are not yet open.
3. The Mohammedans are not convertible.

To these objections I have always replied:

1. The time has not yet come because we have forgotten to wind our clock.
2. The doors are shut up because we keep the key in our pockets.
3. The Mohammedans are not converted because we ourselves have not yet been sufficiently converted.

We surely ought not to say "the door is shut" if one fold of it is open. The map of the Mohammedan world to-day shows us that not only half of the door, but even three-quarters

of it stand open, even if we admit that nations with a Mohammedan government are closed. Regarding the efforts hitherto made to work among Mohammedans we might suppose that only 18,000,000 of them are living under Christian government, and 124,000,000 under Turkish government, instead of the exact reverse. I think that the Chalifa, too, must suppose this to be our opinion as he sees how little we have done in converting the Mohammedan world. Surely, however, the latest statistics of Moslem population are correct and our unbelief is the mistake. Our unbelief is short-sighted and we must put on faith's spectacles. Anyhow, there must be a secret reason why Christianity has faith in missions among the heathen and even among the Jews, but no faith in missions among Mohammedans. I think that in this unbelief there is a dim idea that missions among *Mohammedans* are not based upon the Scriptures or any injunction of our Lord. There is a clear commandment concerning missions among the heathen: "Go ye therefore and teach all nations"; and regarding the *Jews*: "To the Jew first and also to the Greek." But where is it written that we are to preach the Gospel to the Mohammedans? Are they heathen or Jews? No. Or has the command concerning missions to the heathen been also given for them? That could be doubted. The Greek word $\epsilon\theta\nu\eta$ has in the Bible been translated in two different ways: "nations," and "Gentiles." Which is the right translation? I should say "Gentiles." "Nations" is an abstract, ethnographical term; "Gentiles" is a religious term. It

designs the contrast between the nation of the *one* God and the nations of the *many* gods. Therefore the "people" of Israel do not, in spite of having been rejected, belong to the "heathen." Far less are the Christian nations "heathen." What, then, are the Mohammedans? Not Jews, not heathen; what are they? Paradoxical as it may sound, they are a Christian sect, or better, a Jewish-Christian sect. I am going to prove it. The God of the Mohammedans is the God of the Old and the New Testament. The prophets of the Mohammedans, with the exception of Mohammed, are the prophets of the Old Testament and the prophet of Nazareth. The religious substance of the Koran has been taken from the Old and New Testaments. The belief of Mohammed himself has its origin in the teachings of Jewish Christians in Arabia. The countries of Islam have already been represented in the Communion of Pentecost. The false doctrines of Islam have already been contradicted in the New Testament, not as the errors of the heathen but as heresies of Christians.

The Old Church had three large provinces: the Roman world, the Greek world, and the Oriental world. This third element has not yet come to the knowledge of Christian scholars so well as the first. St. John's disciples, the Ebionites, the Sabians or Mandeans, the Manichees, the Oriental Gnostics, are some fragments of the large churches of eastern sectarians. The heir of all these sects was Mohammed and Jewish Christianity revived in him.

After the appearance of Christ a new religion was impossible. The

heathen religions were dead, Israel was in a state of slumber. From whence could a new religion come? Islam is a degenerated branch of the revealed religions.

But what are we to do with Mohammed then? Has the history of the Church not had many Mohammeds? Cerinth, Arius, Pelagius, Socinus, Johann von Leyden, Joë Smith and the fathers of rationalism and modern theology—take them altogether and you will have a complete Mohammed. Surely he is higher than any of them from his shoulders and upward; for he has overcome or anticipated all their heresies. But in one point there is a difference—his heresy is not based on Gentile-Christian but on Jewish-Christian doctrine. Therefore I have said that Islam is a Jewish-Christian sect—a sect of as much historical position as the Gentile-Christian sect of the pope; for every *section* of the Church, which pretends to be the whole of the Church, is to be called a *sect*.

This fundamental distinction between Islam and Paganism has not only a theoretical value but also a practical importance for the different methods of work among heathen and Mohammedans.

I. Concerning the Church at home.

(a) If we wish to rouse greater ardor, a deeper spirit of prayer, and a stronger faith in behalf of our Mohammedan brethren, we must claim, besides the interest in mission work among the heathen, a special interest in mission work among Mohammedans. Until now in the eyes of Christianity it is not the heathen, but the Mohammedans “who are as a drop of a bucket and are counted as the small dust of the balance.”

(b) Moreover there ought to be special missionary meetings, prayer-meetings, missionary records and statistical statements as to the work among the Mohammedans. The Thora says: “Thou shalt not plow with an ox and an ass together.” God pities the weaker animal, for it will come to harm beside the stronger one. Let us not henceforth yoke the mission to the Mohammedans to the plow of the mission to the heathen.

2. *With regard to the work in the mission field.* A difference ought to be made between the old Mohammedan nations and those that have recently been converted to Islam. Missions among the latter can be carried on in the same fashion as among the heathen. The Bataks in Sumatra, for instance, have only been veneered with Islam; the wood under the veneer has remained heathen. In such countries work among Mohammedans and heathen can be one—one in method, in agents and in success. For the work among the old Mohammedan nations it seems that the instruments must be of a special construction and of harder steel.

There is another difference. There are *many* heathen nations, but Islam is *one*. Various as Sunnis, Shi-as, Sufis, Ali-Allahies, Babites, and so on may be, *one* root supports them all. The heathen nations are a forest of trees; Islam is like a *ficus bengalensis*, as you can see it in the Ezbekieh Gardens in Cairo. It stretches forth its branches over the earth and the branches take root again, whenever they touch the ground, but the trunk is *one*. The trunk is in Mekka and the sap in all the branches is the Koran. There-

fore the problem of missions among the Mohammedans is only *one*: How to bring Christ, as the Son of God, to the minds and hearts of the Mohammedans.

This conference is a fair proof that missions to the Mohammedans can be carried on as *one* work in *one* spirit.

3. Concerning the workers, a *special* preparation for the work among the Mohammedans is needed. You know the story of the sign-painter who had only learned to paint lions. One day an innkeeper came to him and asked him to paint a blue angel. He said: "I will paint one, but I am afraid he will look very much like a lion." I am afraid that our missionaries to the Mohammedans look very much like the missionaries to the heathen. And I think that this is the chief reason of the small success in the Mohammedan work. Nobody can do what he has not learned. I was glad that in replying to my question as to whether a special preparation for missionaries to the Mohammedans was thought necessary most of our mission-boards have answered: "Yes."

The question of how this preparation is to be carried out, is a matter of its own. Perhaps one Christian El-Azar in Cairo would be sufficient for all the missionary societies of the world. However, until we have got it there ought to be a special missionary school for the workers among the Mohammedans in every country—in England, in America, in Holland, in Germany, etc.

4. Moreover, the methods used in preaching the Gospel to Mohammedans and to heathen ought to be different. The Christian Church and

Islam are in common possession of a great many truths. We can not deny this common possession without greatly offending the Mohammedan conscience and sense of truth. There is no question: the more a Moslem is faithful to the truths of his own religion, the nearer he is to Him who is Truth in person. The more we acknowledge the truths in Islam, the more forcibly we can destroy its errors. Orthodox Islam is nearer to us than New Islam. Wahabism is nearer than orthodox Islam. Our way must be to lead the Moslem from the Sunna to the Koran and from the Koran to the Bible.

Islam contains also some elements of *heathenism*, bad ones and good ones. The good ones must serve us. The Shia and the Suffy sects are an *Aryan* reaction against the *Semitic* spirit of Islam. This *Aryan* element in Islam can help to lead the Moslem's rationalistic manner of thinking to the knowledge of atonement and incarnation. The *Aryan* spirit has been more accessible to the knowledge of Trinity than the *Semitic* spirit. We must not deny our charisma. Let us be in all things, as was St. Paul: to the Jew a Jew, so to the Moslem a Moslem, but as regards confessing the deity of Christ, let us remain Christians.

5. As Islam is a Jewish-Christian heresy, it must be overcome not only by converting souls but also by destroying its system. Arianism, Pelagianism, Socinianism, Rationalism have been overcome by the Church as theological and philosophical systems. Charles Finney used to state a plain distinction between "*conviction*" and "*conversion*." Conviction must precede conversion,

but conviction is not yet conversion. Conviction convinces the intellect, conversion breaks the heart. By overcoming the theological *system* of Islam the Holy Spirit will give conviction, by breaking the hearts the Lord will give conversion.

6. Islam is the Church of the ancient Orient. Every country, every nation on God's earth has a claim to its own characteristics, its customs, its own way of feeling and thinking and its special fashion of devotion. Do not let us take away from the Islamitic nations what God has given them; let us make them Christians but not Englishmen, Americans, Dutchmen or Germans. Let us make them "fishers of men" but not lay figures for exhibiting the outward adornment of Western culture. God has made them *Oriental*s, do not let us insist upon making

them *Occidentals*; for neither can we cause the sun to rise in the *east* and set in the *west*. When the time has come for the Oriental nations to be Christianized as *nations*, it would be best for them to keep their Mohammedan fashion of worship. How little need be changed! On the mosque put a cross in the place of the crescent, in the mosque put the Bible in the place of the Koran, and in the human hearts bring Christ into the place of Mohammed—and the Christian Church is there.

But let us begin with the last. When they have Christ dwelling in their hearts by faith, all things shall be added unto them. May the Love of Christ shine through us like the Sun. Then will the moon be ashamed of her error that she believed that she had a light of her own! Christ alone is the *Sun* of Righteousness.

ARMENIANS TAKING STOCK OF THEIR NATIONAL CHURCH

ANONYMOUS

"If the time and circumstances had permitted, the Armenians would have had a Reformed Church, perhaps by the dawn of the eleventh century." So writes an Armenian student in a missionary college, and his essay pleads with his fellow students as patriots, philanthropists and Christians to study their own Church history, to sweep away the traditions and superstitions that keep the Gospel truth from the people, and by means of the quickening shock of a revival to restore the Christianity of their early fathers.

This is the picture he draws of the pre-Christian worship of his people: a temple of white marble to Anahid

in a deep forest among the Karke Mountains near the present city of Bitlis; hundreds and thousands of people thronging the sanctuary with green branches, wreaths of roses, bunches of flowers, and sheaves of barley and wheat; they place their gifts upon the altar and pray for the desire of their hearts. White bulls and deer are the animals chosen for sacrifice. Doves are released, and from their flight omens are interpreted. The heathen high priest takes blood and water in a golden watering-pot shaped like a dove and sprinkles the worshipers. Solemn prayers ask of Anahid temperance for men, abundance of nature's fruits, and reconciliation with



AN ARMENIAN VILLAGE SCHOOL

All the native schools in Armenia are "ragged-schools," tho they are not so called

God. All belongs to the generations before Christ.

"Almost all these acts are retained with slight variations," continues the earnest student with regard to the Armenian Church to-day. Instead of Anahid, "the Golden Mother of Temperance," the Virgin Mary vies with her Son for the first place, and instead of the heathen pantheon are scores of saints. The mid-summer festival, called

Vartavar, "Rose in bloom," continues upon the mountains of Armenia. Nearly every family brings a sheep for sacrifice adorned with colored papers and pigments, and, as they approach the shrine, with lighted candles fixt upon the horns. The smoke of the roasting sacrifice arises with the incense of the church service. There are sheaves of grain, fruits, flowers and doves. Dust from beside the al-

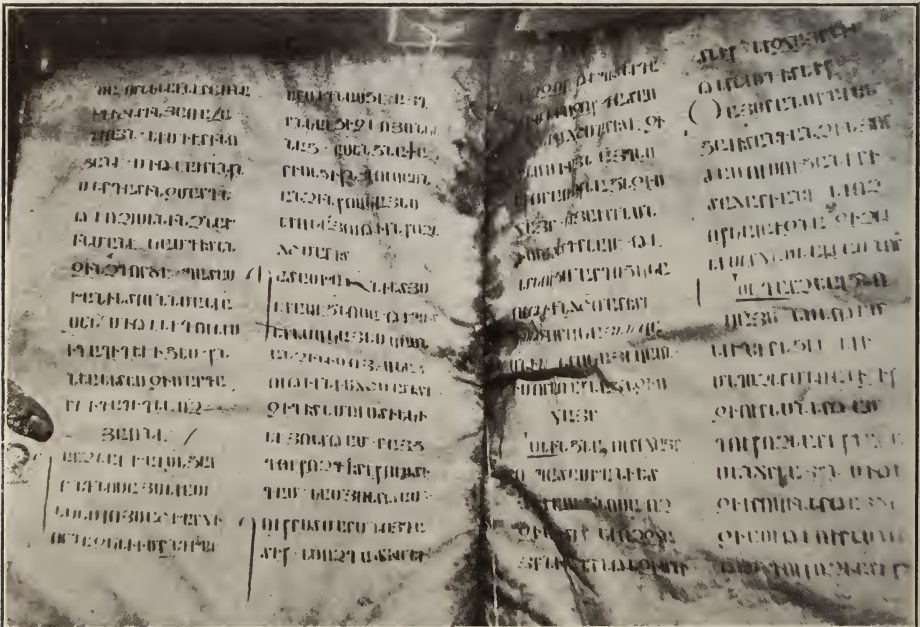
tar is carried home to the little children as a talisman to help them learn their A-B-C's. The accompanying picture shows such an Armenian camp-meeting on "Cross Mountain" at the feast of Vartavar. The large tent with six crosses is a church, the smaller ones are being pitched by the assembling crowd. A sacred spring, a sacred grave and a flock of sheep for sacrifice should be added in imagination to complete the scene.

At the time of their national avowal of Christianity under Gregory the Illuminator the Armenians had no alphabet, and so there was no part of the Scriptures in their own tongue. After 451 they ceased to be represented in the ecumenical councils. All honor to the monk Messob and his helpers who, under the patronage of the Catholicos Isaac, early in the fifth century, made an excellent translation of the Bible, devising an alphabet for the purpose. Every village has burned

to get—and keep in the Church—at least one copy of the Four Gospels.

As a far outpost of Christianity the Armenians have probably endured more for their faith than any other people. They long ago answered their Persian conquerors, after explaining their Christian faith and quoting how nothing can separate us from the love of Christ: "Our properties and country, our lives and whatever we have are yours, but not our religion. Behold your sword, and lo, our necks." In general the threats and the wiles of Turks and Kurds all down the Mohammedan centuries have been met in just the same way.

Eye-witnesses relate how in the recent massacres Armenian peasants forgot even their children in their eagerness to save their old parchment Gospels. They carried the precious books with them in flight, buried them when hard prest, and arranged to transmit the secret through friends



AN OLD ARMENIAN PARCHMENT OF THE GOSPEL OF JOHN

This is one thousand years old. The finger points to the place where John 8:1-11 is omitted

and children until such time as the treasure could be recovered.

One branch of the Armenians are gipsies, called by the Turkish Gov-



A TYPICAL ARMENIAN CHURCH

This was built over one thousand years ago, and is now used as a Kurdish stable

ernment "Copti," which curiously connects them with the Copts of Egypt. Their manner of life is strikingly like that described by the great evangelist Gipsy Smith. They wander from place to place with donkeys to carry their effects. The men weave sieves, baskets and all sorts of wicker-work;

the women sell the product. They have the reputation of pilfering, but in general lead a plain, clean life. Their names are usually taken from the Bible, they keep the Sabbath strictly, and in the event of a birth, death or marriage seek the service of a priest. They are superstitious, and make abundant use of charms and amulets, but fulfil the precept, "Let not the sun go down upon your wrath"; for, tho they quarrel vigorously sometimes, they make up before sunset. Other Armenians are rather ashamed of the poor "sieve-makers," and do not intermarry with them. There must be many stern tragedies and simple pleasures under their black tents. They are great friends of the missionary doctor.

Some earnest Armenians seek for the reformation which they believe is ten centuries overdue. They point out in the Armenian papers how celibacy was not known till the sixth century, picture and relic worship not till the seventh century, how sacrifice was a legacy from paganism and how all such forms are no part of real and original Christianity. The Catholicos



AN ARMENIAN GATHERING ON CROSS MOUNTAIN

has proposed to permit monks and bishops to marry, and priests to remarry in case of the death of their wives, but the time is not considered ripe for pressing such propositions. If only occasional councils could be held,—but political conditions forbid, and it is better not to discuss the political aspect of the situation.

Men of Puritan spirit adorn Armenian history here and there. Krikor of Nareg, a tenth century monk, said of prayer: "If I appealed to Moses, he lost his temper; if to Paul, he persecuted; if to Peter, he fell. I appeal beyond all saints to Christ himself." The Paulicians originated as an Armenian sect, and, in spite of vagaries, their zeal for simple ceremonies and for direct worship of the Creator was a lesson throughout the East. Some of the remnants of this sect preserved their simple Christian rites till the advent of Protestant missions, and were among the first to avow themselves "Gospel Christians."

God only knows the future, and it is safe in His keeping. But it is certain that if formal churches or worldly ecclesiastics come between Christian believers and their Lord and Savior, the people must and will break down the institution in order to reach the Person of Christ.

With about 12,000 Armenian members of its mission churches, fully 20,000 young people of the same race in its schools, nearly 30,000 in the Sabbath-schools, and over 40,000 avowed Protestant adherents, the American Board has met with more cordial response, at least along some lines, from the Armenians than from any other people. Some 4,000 of these students are in high schools or colleges, and whether by evangelistic, educational, literary or medical agencies, the leav-

ening and enlightening effect of these American missions upon all Armenians is strong and steady.

Last October W. W. Peet, Esq., completed twenty-five years in the service of the American Board as treasurer in Constantinople and, as hundreds of people far and near, of all nationalities and creeds, united in doing honor to Mr. and Mrs. Peet, adding substantial presents to their congratulations, there came this letter:

ARMENIAN PATRIARCHATE,
CONSTANTINOPLE.

To the Hon. and Hardworking W. W. Peet.

Greetings and love. Had I heard in season that a formal commemoration had been arranged of the beginning of your work in this land, I, too, would have gladly hastened to take part in the exercises; inasmuch as our patriarchate has shared in the results of your beneficent and efficient activities, having received from you facilities in the line of its labors, and seen its own needy ones helped and benefited through your efforts.

If our grateful wishes reach you somewhat late, it is with feelings no less sincere that we wish you long, healthy and happy days.

May you be strong in the Lord.

ARCHBISHOP MALACHI,
Patriarch of Constantinople.

"OWN MISSIONARY" MOVEMENT

The Presbyterian Church, South, is pushing vigorously the attempt to engage churches and individuals to undertake to support each a missionary in the foreign field, if not wholly, at least in part; and 580 churches have already adopted the plan: in Alabama, 23; Arkansas, 45; Florida, 12; Georgia, 36; Kentucky, 50; Louisiana, 13; Mississippi, 29; Missouri, 32; North Carolina, 102; South Carolina, 44; Tennessee, 42; Texas, 62; Virginia, 90. Of 165 missionaries supported on the forward movement plan, 25 are by individuals and 140 by churches.

A LION-HEARTED MISSIONARY IN THE MOUNTAINS OF PERSIA

BY MISS A. Y. HOLLIDAY

Short of stature, insignificant of presence, imperfectly educated in the old Armenian schools, of a non-Protestant family, a young Armenian of Salmas who had for some years been a cab-driver in Tiflis, became a member of our church and teacher of a village school. He is now about thirty-five years of age, and five years ago received a baptism of the Holy Spirit to enable him to carry the Gospel to the non-Christian races. His love for them and increasing fitness for the work seem a miracle to us, and a still greater one is seen in the willingness of his parents and young wife to allow him to go to the races hated and despised by Armenians and counted by many as dogs and swine unworthy to receive holy things or have pearls cast before them. His family uphold his hands by praying for him and writing to him words of cheer and encouragement.

Just after the murder of Rev. Benjamin W. Labaree in a pass through which we came the second day following, and while the two bodies were still lying in a neighboring village, his father said, "Khanum, I am afraid for G—— since this murder."

"You have laid him on God's altar for service," I replied, "and you do not mean to take him back, do you?" With tears streaming down his face he answered, "No, Khanum, no. How could I ever look my Savior in the face when I meet Him if I denied Him my boy? All I ask is, don't let him go about alone, as he has done."

"Father," said G——, "this isn't a thing you can help, or I either. There is a band from the heart of

Jesus to my heart, and where He draws I must follow, and where He sends I must go."

About four years ago the Lord laid it on his heart to go to a certain tribe of Kurds, but no one would take him, as the region was too dangerous. He found in himself some remnants of race hatred, and prayed, "O Lord Jesus Who didst pray for Thine own enemies, take away the hatred of these who have injured the Armenians so deeply and give me love for them, for Thou knowest without that I can do nothing."

God answered his prayer and he found Kurds who gladly took him, tho he had to walk sixteen miles over rough mountain roads and arrived with swollen and bleeding feet, but full of joy. He said: "I loved them all. The older men and women were as my parents; the younger, brothers and sisters, and every child like my own; but what was more wonderful, as much as I loved them, ten times more did they love me, and received me into their homes, saying, "We hate the Armenians, but we do not count you one; you are of us."

He spent some weeks among them, often going alone, as guides refused to take him on account of blood feuds between the different clans and villages. He was thus passing through a valley when a voice came from a rock above, "Stand or you are a dead man." Looking up, a fully armed Kurd came out prepared to rob and kill if needful. G—— said: "Come down; I came to find you; I am sent with a message for you."

"For me? Who sent you?"

"God sent me to tell you He loves you and wants you to leave your wicked works that He may save you." The robber took him home and kept him two days as a guest in his village. At a meeting of seventy or so, he was opprest and said: "Oh, is there no one here who will accept my Master Who died for you?"

An old man rose and said: "I will."

"And must I go to Jesus and tell Him only one will come?"

One after another, twelve stood up and after the meeting they came and said: "We wish you to come to a mountain spring and baptize us."

"But what if the others come and kill us?"

"It doesn't matter, for then we shall go to be with Jesus, which is far better." But that same hour, the government troops arrived to fight with these villages and he was compelled to flee.

The Kurds often say: "No one ever told us these things. We had no idea but that the fast and the pilgrimage would save us." Some of these tribes were Nestorians who have only become Moslem within two or three centuries. It seems to be a fact with many of them that in the last hour it is whispered into the ear of the dying: "Look to Jesus and call on Him; He only can help you now."

G——also visits Moslem tribes, not Kurdish, but quite as wild and even more fanatical. In one such village, he and the Turk who was his companion, were for three days refused a lodging or horses with which to leave the place. They sat in the open street, taking turns to sleep and watch, and said to each other: "Foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay

his head." The Turk was told: "Only leave that unclean Armenian and you shall have a good place and pilav to eat," but he remained true.

They went to the dwellers in the black tents; the Nomads, and being belated were obliged to spread their beds on the hill under the open sky. G——said to Keobela Rassoul: "What shall we do?" and he replied: "We have a Master Who loved to be out on the mountain sides at night and He will be with us." The donkey-man curst and swore and said: "These Elat thieves will kill us and take the donkeys." When they were laid down, G——said: "How do you feel, K—— R——?" and the answer came: "Never so happy in my life."

Once G—— was overtaken by a party of young Moslems and one lingered behind to hear the story of redeeming love and said: "I never heard it before, but I believe it and accept Jesus as my Savior." Stepping behind a mud wall, they knelt for a prayer of consecration, and parted with embraces and kisses, to meet no more perhaps on earth.

One cold winter night, two men, one a converted Sayid, came to the village house where we were staying. It was late and it became evident they could not return to their village that night. I could only spare a scanty supply of bed-covers for them and said: "What shall we do, G——"

"We shall sleep together, of course; are we not all brothers in Christ?"

So he and K—— R—— put their beds together and they made out for the guests, but I silently thought: "It is one miracle when a Sayid will sleep in an Armenian's bed and another when the Armenian will suffer him to do it."

When this work began we thought G——would be soon killed and he was willing, but he has been wonderfully protected by Moslems themselves. We were once called before a Sayid governor to give account of ourselves, and on the road, a man whom none of us knew stepped from a doorway and said: "Don't be afraid; I have spoken for you to the governor and it is all right." We had a good chance to preach Jesus to that proud Sayid.

A man said to G——: "Did you know when you were in Oosky that the Mujtaheed meant to drive you out? But I am his Mirzah; I said:

'Go slow, you had better be very careful in this matter. These people have some powerful protector. Some of the kings of Europe must be behind them for it is inconceivable that a khanum and an Armenian should come here in the winter's cold and dare to tell us our religion is not true and try to turn us to theirs, if no one was backing them up.' Tell me, which of the kings sent you?'"

Let us pray for the native churches that God may indeed send many such men from them in the name of the King of Kings to win the Moslems of Persia to Himself.

MIRZA GULAM AHMAD, A FALSE MESSIAH OF INDIA*

BY PROF. R. SIRAFUD DIN, B.A., FORMAN COLLEGE, LAHORE

Mirza Gulam Ahmad Qadiani, being called *Mirza* because he comes from a Mughal family and *Qadiani* because he is a native of the village Qadian in the District of Gurdaspur, Punjab, is an old man some seventy years of age, of a respectable descent and owning some estate in his village, who claims to be the Promised Messiah in his Second Advent. "He began by claiming himself to be 'Like Christ,' but has discovered that he is greater than Christ in so far as his miracles are greater than the miracles of Christ, his prophecies clearer than the prophecies of Christ, and the names and titles given to him by God are more glorious than those given to Christ. Not only this much, but he arrogates to himself the right to revile Christ for teaching one thing and doing another, for being addicted to the habit of

drinking, for liking the company of women of dubious character, sinners and drunkards."

The number of his followers, called after him the Ahmadiya Sect, as given by himself, ranges from 10,000 to 50,000, and again from 50,000 to 70,000. But according to the last census report his adherents number only 1,113 males over fifteen years of age, so that, as Doctor Griswold states, "10,000 would probably be a liberal estimate for all India of the Mirza Lahib's following, including men, women and children."

"He makes known his mission to the world in four different ways, viz: by means of literature, public disputation, the challenge and educational work. The last consists of a middle and high school at Qadian where the children of the Mirza's followers are taught. But the first one is the most important

* The object of this paper is to give some facts about the doctrines and life of Mirza Gulam Ahmad, of Qadian, in the light of their development and their relation to Christianity. For a fuller information about the facts of his teaching and life by themselves, the reader is referred to a pamphlet on "Mirza Gulam Ahmad," by the Rev. H. D. Griswold, Ph.D., of the Forman Christian College, Lahore.

method used by him. He has a press of his own from which he pours forth a constant stream of notices, open letters, memorials to government, handbills, etc., etc. He also publishes two papers, one in Urdu and the other—called the *Review of Religions*—in English. He says 'he has written about fifty books in Arabic, Persian and Urdu, and these books have been circulated even in Persia, Arabia, Kabul, Syria and Egypt.'"

Outside his own sect he is considered to be a bitter enemy of Christianity by Christians, of Hinduism by the Hindus, but most of all he is intensely disliked by the mass of Mohammedans who call him an infidel, a heretic, an apostate, a liar, an impostor, and other names.

His Creed

Mohammedanism has been called Judaism without Christ, and Mohammedans have in all ages, beginning with Mohammed himself, admitted and intellectually believed in all the great facts of Christ's life without in the least hesitating to withhold from him that moral and spiritual allegiance which such a life demands and without which such life would be meaningless. In spite of all the superhuman facts in the life of Christ, he is still considered only a prophet, and a prophet inferior to Mohammed.

Such is the thoughtless, utterly inconsistent acquiescence to the traditional teaching which characterizes the Mohammedan mind universally, and unless contact with Christians and Christianity should awaken the moral and spiritual nature to look into the higher meaning of historical facts, the Mohammedan slumbers in the self-satisfied conviction that he has the most rational of all religions, the truest idea

of God, and the greatest of all the prophets for his guide.

Such would have been the case with Mirza Gulam Ahmad, but Providence placed him under different circumstances. In his early manhood while working as a petition writer and in other similar capacities, being a Mohammedan Maubri and naturally endowed with interest in things religious, he entered into controversy with Christian preachers and converts. Having had to face some hard questions and finding himself unequal to the task of answering them, he thought over them a great deal and, retiring from society, shut himself up in his room and gave himself to meditation like the prophet Mohammed of old in his cave; and like Mohammed, depending a great deal more on his own human reason and contemplation than casting himself on God for guidance and light, he began to solve his doubts and difficulties, and naturally loath to give up his own fancies and imaginations and will for the thoughts and the will of God, arrived at some of the curious results.

I. With reference to Christ's wonderful superhuman birth the Mirza seems to have yielded to his inherited Mohammedan characteristic of accepting things as they are without searching into their hidden meaning and moral implication. The question of Christ's virgin birth seems to have had little import in it to exercise his troubled mind and so he admitted that he was actually born of a virgin without attempting to put any meaning into it, and he would show great displeasure at the idea taught by Sir Layid Ahmad, the great modern leader of Mohammedan thought in India, that Christ had a human father. Most curi-

ous, however, that Maulvi Mur-ud Din, the chief of the Mirza's disciples, told the writer that he believed in Sir Layid Ahmad's view of Christ's birth but that he would not say so in the presence of his master for fear of incurring his anger.

II. The problem of Christ's unique life, His singular power over the winds and the sea and the forces of nature, but particularly the power to give sight to the blind, to cure lepers and to raise the dead to life, which is ascribed to Christ in the Mohammedan scriptures, furnished a subject for contemplation to the Mirza's mind, but he soon had recourse to a metaphorical explanation of these events and satisfied his mind by persuading himself to believe that giving sight to the blind and curing the lepers and raising the dead to life only meant imparting spiritual sight to those whose consciences had been blinded by sin, curing those who had fallen a prey to the leprosy of sin and restoring to life those who were dead in sin, as tho these gifts implied a less divine power in the giver.

III. But what has most disturbed the Mirza's mind and incessantly exercised his ingenuity and wisdom by which "the world knew not God," and rightly enough is the combined problem of Christ's remarkable death and His wonderful resurrection. Unlike the Mohammedans universally, who believe Jesus Christ to be alive and yet Christianity to be false, the Mirza has seen the apostolic truth and has come to the conclusion that Christianity stands or falls with the life or death of its Founder. Hence the stress laid by him on the death of Christ. All his writings resound with the one note that Christ died like all other mortals and is no longer living. He says in

great consternation of mind, "If Christ is really alive and will come a second time as Christians assert and Mohammedans commonly believe, then is Christ greater than our prophet Mohammed." But he is determined to make him smaller than Mohammed at any cost. His books, pamphlets and



THE MIRZA OF QADIAN

notices abound with the same arguments attempting to prove like the old "Swoon theory" that Christ only fainted on the cross, that He did not die there, that after being taken down from the cross He was looked after by His disciples, and when cured of His wounds traveled abroad to look after the other lost sheep of the house of Israel, and then died a natural death. Very strange and interesting are his interpretations of Bible verses to prove this.

The question of Christ's death has been occupying his whole mind and soul. Hence some years after the promulgation of this doctrine of Christ's

death, he announced to the world the discovery of the medicinal preparation by means of which Christ's wounds were cured. The medicine is called the "Ointment of Jesus" in Persian, evidently because in all oriental Mohammedan literature the name of Christ is proverbial for being the Great Physician, but the Mirza interprets it as being so called because the disciples of Christ used it to cure the wounds in the hands and side of their Master. His mind being impressed with the paramount importance of this medicine he prepared it and began through his disciples to sell it as a cure for the Plague. The government had to interfere and prohibited the sale of this quack medicine.

Nor did he stop here, but his mind being ever busy with the all-important question of Christ's death and resurrection, he gave to the world that "Greatest Discovery of the World," over which he has been so wild and about which he has been writing incessantly in his own publications and sending articles and notices to English and American papers, viz: that he has discovered the tomb of Christ in Kashmir, that after being healed of His wounds Christ traveled in the East, came to Tibet and died in Srinagar, Kashmir, where His grave is still found in a certain street of Khan Yar, the tomb being called the tomb of "Usasaf Nabi," or "Usasaf Prophet," which name he interprets means "Jesus." He has paraded this discovery with all his might. While considering this most important teaching of the Mirza, all important to his mind and what he regards as the crucial point in the overthrow of Christianity, we may notice a characteristic of the Mirza which is so well brought out by his doctrine of

the death of Christ and his burial in Kashmir, viz: his lack of the historic sense. Mohammed himself was destitute of historic sense. He has made a jumble of the history of the Jewish and Christian prophets and of God's people and God's religion by inserting the head of something here, the tail there, the body in some other place, so that from the Mohammedan scriptures, the Koran itself, you can not make out whether Joseph came before David or David before Joseph, whether the deluge came before Moses or Moses before the deluge. Like his prototype, the Mirza has shown his lack of this sense in a number of ways and has even had the audacity to assert that "the Bible is a collection of myths and stories and fables and idle tales fit for women only, whereas the Koran is pure philosophy, free from myths and fables." He can not see that the whole fabric of the Koran is interwoven with the same myths and fables, but without observing their natural connection and their place as links in the chain of history, so that in most cases whatever little there is of the confused historic in the Koran is utterly meaningless and enigmatic without the Bible history to throw light upon it. The Koran has thus really made Bible history to appear like myths and fables and then based its own truth on them, whereas the same things appear in the Bible as historical facts, taking place at definite times and in definite places and with definite objects.

In this particular instance of discovering Christ's tomb in Kashmir, the Mirza has not realized the necessity of immense historical investigation that any reasonable scholar would have made before giving out the discovery to the world. Most probably he has

never seen the so-called "tomb" himself.

IV. Having considered the problem of Christ's death in the light of the Mirza's interpretation, we now pass on to the last and still more important question of His Second Advent. All the stress that has been laid by the Mirza on the actual death of Jesus Christ without any resurrection, contrary not only to the Christian teaching, but also to the universal Mohammedan belief (according to which Christ was not crucified, but taken to the heavens alive)—all this stress has been laid in order to provide for the interpretation of the most unique fact in the life of Christ, viz: His Second Advent, which is believed by Mohammedans in common with Christians. Here Mirza reaches his climax of inventive power, and brings forward a theory and a claim for which he has been regarded as crazy, as an impostor, as a conscious deceiver, even by the mass of Mohammedans, but which we consider to be not the result of conscious deception, but of incessantly pouring upon the problem of Christ's unique person without the desire of paying due homage to Him, and with a determined purpose not to acknowledge Him as what He is. The Mirza's solution of the problem of Christ's Second Advent is simple and straightforward and may be stated thus: "As Jesus Christ died like an ordinary mortal and is no longer living, His Second Coming can only mean that some one 'like unto Him' is to come (not He Himself, for He is dead), and that one like unto Jesus Christ has already come and that is my very self, viz: Mirza Gulam Ahmad of Qadian." This is the claim which he has been setting before the world, and asking people to

acknowledge him as the Messiah who, according to Mohammedan belief, was to come to dissuade the misguided Christians from their false belief that Christ is the Son of God, that He died on the cross for sinners, that His blood atones for sins, that He is the Savior of men, and that He will intercede for them before God the Father.

As to his proofs and signs and character to bear out this gigantic claim to be the Messiah, we are not surprised to find that in his character, proofs and signs the Mirza presents a strange contrast with the Divine Person whose like he claims to be.

In the first place, he claims to be a great worker of miracles like Jesus Christ, and seems to think for his own convenience that "prophecy or prediction of events is the only rational form of miracle, for he has already explained that Christ's giving sight to the blind and curing lepers and raising the dead to life had only a spiritual significance. We shall therefore notice one or two of his greatest prophecies as instances. Let it be remembered that his prophecies are sure to be fulfilled, provided an unlimited latitude of interpretation is allowed them. Referring to some of these prophecies, Doctor Griswold says: "They illustrate well the Delphic ambiguity of his oracles and also the way in which the indefinite is made definite *post eventum*."

He announced that as a proof of his heavenly mission the village of Qadian, where he resides, would not be visited by the Plague and he challenged individual Christians as well as Christian communities to predict a similar immunity from the Plague for any Christian village. It was not long after this that five or six cases of Plague occurred in the village of Qadian. The

prophet, however, has his interpretation ready and stated that what the prophecy declared was that the village would be exempt from a *severe outbreak* of the Plague and that men *would not die like dogs and cats* as they died in some other places.

In a public debate with Mr. Atham, a respectable and prominent member of the Indian Christian community, the Mirza ended his argument by prophesying the death of his Christian opponent within fifteen months, if his opponent did not renounce Christianity and become a Mohammedan. The stated period passed without the death of Mr. Atham, and everybody—Christians, Mohammedans and Hindus—looked upon the event as an instance of the Mirza's signal failure in the prophetic line, but the Mirza was not long in coming forward with the interpretation that his opponent had *in his heart* renounced his faith and hence he escaped death.

He also predicted the death of a prominent Hindu leader, Pandit Leh Ram of the Arya Lamaj, within a prescribed period extending over several years, and the poor man was murdered by an unknown hand and it was suspected that this was the work of one of Mirza's ardent followers who may have perpetrated the deed in order to prove the truth of his master's prophecy.

It is remarkable that his prophecies have too often assumed this malicious form of predicting the death of his opponents and there is a very expressive couplet in the vernacular commonly repeated by Mohammedans about the Mirza, which says: "The true Christ was such that He used to raise to life those that were dead. The false Christ is such that he puts to death those that

are alive." According to the estimate of a Mohammedan Maulvi he has thus predicted the death of no less than one hundred and twenty-one persons. In fact, his predictions have been regarded to be of such "dangerous and mischievous character" that the government has had to interfere, prohibiting the Mirza from publishing such prophecies.

But as it is pointed out by Rev. Dr. Griswold in his pamphlet, "it must be admitted in justice to the Mirza that he has uttered not only malicious prophecies announcing the death and disgrace of his enemies, but also benevolent prophecies announcing to himself, or to his friends, the birth of sons. But these prophecies have not been remarkable for the exactness of their fulfilment. Sometimes the predicted sons do not appear at all; and sometimes when they appear they turn out to be daughters to the immense disgust of all concerned. The prophetic trade is not without its humors."

One of the clever tricks used by the Mirza in connection with his prophetic business is to announce that "if a certain prediction made by him against an opponent is not true, let his opponent come to Qadian within so many days and swear the prediction has not been fulfilled, and if he does not come within the stated period it is proved that he is in the wrong and the prediction has come true." Such challenges are often in their very nature unanswerable. But sometimes he is paid by others in the same coin. A Mohammedan Maulvi of Lahore published a notice some time ago that he had prophesied a number of things about the Mirza which had all come true, viz: that he shall not succeed in marrying a certain woman; that in

a certain case a girl and not a boy shall be born contrary to the Mirza's prophecy, etc., etc. Then he went on to say that his last prophecy about the Mirza was that he would become a leper and that from people who had seen the Mirza he had learned that signs of leprosy had already appeared on his body. He therefore challenged the Mirza to come to Lahore within a stated period and show his body in public if it was free from leprosy, and if the Mirza did not come within that time, it would prove that he had certainly become a leper according to the Maulvi's prophecy. The Mirza, tho ordinarily ready for an answer to everything, had no answer whatever to give.

Intellectually, the Mirza is a man of acute perception, logical turn of mind, spontaneity of thought and fruitful imagination. He has a command over three oriental languages, and is capable of writing spontaneous poetry under the influence of high aspirations. But being naturally a man of fiery disposition and a sanguine and mercurial temperament, he does not possess a cool judgment, an impassionate, unbiased mind and a thoroughly subdued will. In his intellectual capacity he is a bird and he ought to fly, but he has not learned the lesson of curbing his activities and controlling the passion for self. Patience is a virtue which, at least in some of its aspects, he has never cultivated.

Like his prototype, the prophet of Islam, he leads an intense life, giving a free play to his passions of anger, hatred and vengeance, and teaching his disciples to do the same. One of his favorite teachings is "Love thy neighbor and hate thine enemy," or, as he quotes it from the Mohammedan scriptures, "Be exceedingly kind to each

other and be exceedingly hard toward unbelievers." There are many among his disciples, men of strong prejudices and anger and hatred, who find satisfaction in his system because they find there permission to give vent to these passions in their natural channels, thus perchance avoiding the unnatural use of them, but never rising to the supernatural Christian ideal of curbing and controlling these passions and directing them *against sin* in self and others rather than against the publicans and sinners.

He does not realize that Mohammedanism suits the tastes of wild, fierce, passionate people, thirsty for human blood, as well as of effeminate people for whose unbridled lusts and sinful desires the laws of the religion make ample provision. He ignores the teaching that true heroism consists not, like Alexander or Napoleon, in taking the sword in hand and conquering cities and worlds, but that it consists in conquering self and sin and the world and the devil.

With all his claim to high moral teaching he shows himself devoid of the sense of sin as sin, as something which grieves God to behold. He has collected from various newspapers—Indian, English or American—cases of Christian ministers falling into grievous sin and he keeps these instances as a proof to show that Christ can not save men from sin. What is most deplorable in his conduct is not the fallacy in his argument, but the fact that instead of mourning over these sad cases of sin and pronouncing "wo" upon the sinners in a sad, sympathetic mood of mind, he rejoices over the fact that in their fall he has found an argument for the falsity of Christ's faith, and refers to these cases

of sin with great exhilaration of spirit and joy, and almost passes into an ecstasy as he goes on adding instance to instance of sin.

The Mirza's disciples are respectable people, men of education and learning, and he prides himself on that fact. In the last census report the census commissioner having mistaken his name for that of his cousin, who is the religious leader of the Sweepers, made the statement that there were Sweepers among the followers of the Mirza. Down came the Mirza with a powerful protest that he and his community had been grossly insulted, for he never had anything to do with low, mean, corrupt people such as the Sweepers. "I came not for the sinners but to call the righteous to my kingdom."

He has always been a victim to the weakness of great men, viz: the love of fame. He has tried to blaze abroad

his fame by sending circulars and letters even to the late Queen of England, and the last Amir of Kabul and other potentates, altho any sane man can easily see that this is not the way to spread the knowledge of divine truth. Since proclaiming himself to be the Messiah the Mirza has seldom left his home and his village, except on very special occasions.

The Mirza will, of course, pass away and his work will perish, but he will have rendered one important service, viz: that of calling the attention of the Mohammedan world to the cardinal facts in the history of Christ which the Mohammedans have so long thoughtlessly admitted and blindly believed. This may be the means of opening the eyes of Mohammedans and setting them on Him who is "the Chiefest among Ten Thousand," the "King of kings and the Lord of lords."

THE ASSAM MISSION FIELD

BY REV. G. G. CROZIER, M.D., TURA, ASSAM, INDIA

Missionary of the American Baptist Missionary Union

The northeastern corner of India presents a great call to the Church. Assam is no longer a kingdom, neither is it now a province; it is the northeast half of the great province reaching from the Bay of Bengal to the unsubdued tribes of wild savages eastward into Burma and northward unto the perpetual snows of the Himalayas.

The Assam section of this province covers an area greater than Vermont, Massachusetts and Pennsylvania combined (62,968 square miles) and is occupied almost exclusively by the Welsh Presbyterian Mission and the American Baptist Missionary Union. The latter society has the responsibility for about four-fifths of the total area.

The Welsh have a strong and prosperous work in the Khasi and Jaintia Hills, and some to the southward in the greater and denser populations in the valley of the Surma River. During the last two years they have been experiencing a great revival under the same Spirit that moved the foundations of Wales. In a total population of 2,500,000 they have 10,000 Christians under the care of two medical and thirty-five other missionaries. Before going out every missionary sent there is wisely given some special medical training. Nearly every missionary in Assam is compelled to do medical work and the training for it can be more cheaply and satisfactorily given

at home than while the missionary is laboring under the burdens of the work on the field. He must attempt to save his own life, and the lives of other missionaries. He must try to save the lives of his helpers, native Christians and heathen. He must seek through the use of medicine to remove the common fear of evil spirits, and thus open the hearts and minds of the people.

In the fourteen stations now partially occupied by the American Baptists in Assam there are sixteen men and five single women on the field. These with their native helpers are actually using in their work an average of six different languages (not dialects) per station, and these six are actually needed that the people may understand the message of life. If they were to understand the Gospel in their own tongue seven other languages per station would have to be used—an average of thirteen different languages per station. The Census Report of 1901 gives thirty different languages for one of the central stations. Nor are these six languages of the different stations the same languages; many of them are entirely different, and in eight of the fourteen stations the main language is absolutely different, so that from one station a missionary can not go and help efficiently in time of special need in another station. In six of the upper Assam valley stations it is possible in some reasonable degree for a missionary to take another station if necessary. But the various secondary languages of these six stations are so different as to make the shifting of a missionary almost impracticable. In this Assam is similar to Burma, but very different from most of the mis-

sions in any other general section of India.

At the last Assam Baptist Conference, held January 5-14, 1907, a careful survey of our special field showed that to occupy it even very incompletely not less than fifteen men and eight single women were imperatively needed. This additional number would allow for only two men in some districts with over half a million people. It would permit us to open two new stations with access to the inviting tribes of the hills. Faith falters as we call for reinforcements and as the multitudes appeal to us. We realize that a million homes would be open to them and that thousands of blind eyes and many thousands of sick bodies will needlessly go down to the grave in darkness and pain without God and without hope and that the hearts of many other thousands will remain closed forever. But as we hear beforehand the denial of our society and our churches, we dare not ask man for the medical missionaries we and the multitudes long for in vain.

Except in the extreme northwest the Himalayas are closed doors to the closed land of Tibet. Nepal, Bhutan, five wild tribes to the north of Assam, some ten tribes in the hills to the east and southeast of Assam, all stand there a perpetual challenge to the timid and unfaithful churches of England and America. Many of these tribes not having been prostrated and pauperized by opium, some of them having high standards of morality and rigid health rules, living in the rugged and cooler hills free from the blighting influence of Buddhism and Hinduism, these tribes offer the Church a most inviting field for conquest, not for these tribes only but for their help

among the vast populations of the plains in front and the untouched regions beyond. The inherent powers of these hill peoples challenge our greatest and our bravest service. There is no apparent reason why these wild tribes should not respond to the Gospel as readily as those that have been entered. The Khasi, Garo and Ao Naga tribes are thrilling examples of what the Church might have in at least a dozen more mountainous regions about the Assam valley. These tribes have come in one or two generations up from complete savagery and call out in pleading tones to the missionaries and to the Lord of the harvest for more laborers that they and those many other savage tribes may know the joy of Christ.

Forty years ago the highest government officer of the province characterized the Garos as "a most desperate and incorrigible tribe of bloodthirsty savages." Forty years ago last April the first church was organized among them with forty members. Not long afterward the ferocious savages gathered on the hills above in a plot to annihilate the little band of Christians, but a herd of wild elephants entering their crops demanded attention and the little flock was saved. In the early years the missionaries were greeted in the heathen homes by long strings of human skulls that had been captured in the villages on the plains below and carried as bloody trophies to their homes in the seclusion of the hills. To save its own subjects the British Government sent in a detachment of soldiers shortly before the missionaries entered and conquered the tribe, it is said, without the loss of a single life.

These hill people live in constant

fear of demons. Is any one sick?—a demon has bitten him because of some offense committed. Are crops failing?—the demons must be appeased. Is new land to be opened?—the demons must be propitiated. A young lad looked upon the dying and thought death could not be the end; he saw the joys and blessings of daily life and thought certainly there must be a Good Spirit, and so he began to pray to the Good Spirit he thought must exist. When he learned to read in the school the government had started for the purpose of reaching the wild Garos, he accepted for himself the Gospel story given in a booklet presented to him by a Christian government officer, and in time returned with two others and began to lead his tribe to Christ. Each morning he spent much time in prayer and each Sabbath day waited on God in fasting and prayer. Thus began the fruitful Garo Mission. The government recognized the advantage of having the schools largely in the hands of the missionaries, and then the work prospered. The combined efforts of the mission and government have changed 10,000 murderous savages into neighbor-loving Christians, and the whole tribe into respected subjects of the crown. Instead of bloodshed there is peace; instead of wanton savagery there is a large degree of Christian prosperity; instead of absolute illiteracy many thousands have received a primary school education and nearly the whole population seems eagerly reaching out for light and truth and the ability to grapple with things modern and eternal.

We have one hundred and ten lower primary schools among them and the government has fifteen others; we

have two upper primary and one normal training school of the Middle English standard. In all grades of this school there were last year over three hundred pupils. A few graduate and go out each year as teachers, but so great is the demand for teachers that urgent messengers from heathen villages are frequently turned sorrowing away. The head man of a village eight miles from Tura had been turned away hungering several times. At last a young man was found and sent to him. In less than a year he brought seven enlightened hearts from the very depths of heathen darkness to the joy of our baptismal pool in Tura, and these told us there were still eleven more that wanted to be baptized. Recently a middle-aged man walking about aimlessly in my office suddenly spoke up, "Saheb, I wish I could die now." "Why, how's this," I inquired, for I thought him a heathen. "Oh, if I could only die and get away from all this sorrowing and suffering and sin, and be with Jesus!" Then I learned that he was one of the unbaptized ones from this same village. He soon promised me he would return to his own village and seek to lead others out from their cringing fear of demons into this same joyous fellowship with Christ.

From a village two days' farther into this large central almost untouched region of the hills a blind man came last December. After he had gained a good degree of sight my second Garo assistant led him into such a realization of the possibility of joy in this life and the next that just before starting for home he told me with mingled joy and sadness that he was now to return to his heathen village alone and live in the midst of

utter darkness; that he had been driven from home, his wife taken from him, and he left nearly to starve in desolation; but now he was to return. They might beat him, they might keep his wife from him, they might even kill him if they desired, but he would not give up Jesus. Having cut his hair in token of his purpose of heart and having removed the numerous rings from his ears as evidence of his faith in Christ and disbelief in the heathen idea of demons, with this fervent declaration of loving faith he went out from me in a Father's loving hand.

From farther still in the heart of the hills where never more than a brief message from a passing evangelist had ever been given there came one day a heathen priest. Aided by his walking-stick and guided by the impelling spirit within, this blind man came a five days' march alone through the little village paths and a graded bridle-path across streams and small bridges to have sight restored to his hopelessly blind eyes. Three young students and the wife of one of the missionaries specially cared for him and taught him the loving word. Being a noted priest he had led his people in their drunken festivities for many years. Having come a priest of demons, he returned after three or four weeks a priest of the living God. His clothing was stolen from him, what little money he had was taken away, they threatened to kill him and tell the government an elephant had trampled on him, false charges were invented and false-witnesses testified against him; he reviled not again, but rather gave place to wrath. He has led other blind men to me for operation and through his faithful preaching

and loving, unrevengeful life souls have been led to Christ.

An evangelist arrived one day from a three months' tour among the heathen villages and told that in all that time he had met but two or three persons that had offered any opposition to his message; men left their fields to hear him, and some even left their sacrificing to demons to listen to this messenger of the Good Spirit. On this tour he was led to a very sick man whose house was "piled full" of portions of animals that had been sacrificed to demons for his recovery. At his command the patient was reluctantly bathed, then a little medicine was given and the man recovered. Another minister found on entering a village in another section of the hills, that a woman there was very ill. Her husband had already sacrificed two bulls for her recovery and was gone to purchase a third. The young pastor gave her two doses of medicine and left a third and the woman was promptly healed. After a year of such work in his section of the hills many villages were on the point of giving up their worship.

A man brought his son to me one Sunday morning saying he had done all he could to restore his boy's lost hearing; he had sacrificed five bulls, five goats, five hogs, ten chickens, one duck, and much rice and rice beer had been consumed in their drunken feasts, but it did no good. Thus do the multitudes grovel and grope. An old man from the darkness of heathenism sat one day on my veranda with tears flowing from his blind eyes as one of my medical students told him the simple story of Christ's love as a cure for man's sin. They call for teachers, they long for light; we are over-

burdened, some are even crushed by the work put upon them. In my own station is all the work five or six strong men and three single women can possibly do. At present there is one man in health, another that has been ordered out of the station by three different physicians; also one single woman new on the field, and one other whose furlough is nearly two years overdue. We should be teaching geography in the one hundred and ten schools, but there is no such book in the language. We are expected to teach a certain grade of arithmetic in the upper primary schools, but have had no text-book to supply the pupils in over two years. Many of the 5,000 Christians want the New Testament, but it is out of print—not a copy to supply them in the last four years; the Gospels only are available. Only Genesis of the Old Testament has been printed for them. When there were four of us on the field it was utterly impossible to touch any of these things; what of the conditions now with only two men there!

God commands us to go forward; the committees command us to retrench. Vast multitudes are asking for teachers, preachers and healers; these professions are crowded at home, and many young men and women are looking for good employment. The millions languish for the bread of life. The churches here struggle under burdens because of their withholding. "There is that withholdeth more than is mete and it tendeth to poverty" applies both to men and money. The Church is strong and able. Let it undertake seriously to do what the nations need and what the Lord commands, and receive to itself the withholden blessing.



REV. F. M. PRICE AND HIS NATIVE ASSISTANTS IN TRANSLATING THE SCRIPTURES

SIGNS OF PROGRESS IN GUAM

BY REV. FRANCIS M. PRICE

Missionary of the American Board

The American flag has floated over Guam for nine years. What has been accomplished for the people themselves by our government? Aside from the fact that Guam is valuable as a cable and coaling station and occupies a somewhat strategic point in the Pacific Ocean, between Honolulu and Manila, what can we show the native peoples of the island to justify our occupancy of their land?

It may be said in general that the functions of our government there

have been exercised in the interests of the people. During a somewhat interrupted residence there of seven years, I have never known of a single case of injustice and I believe that the great mass of the people recognize and appreciate this. The officers and men of the naval station are almost universally kind to the natives. There has been a persistent and continuous effort on the part of the governor and his staff of officers to improve the condition of the people. Each governor has

been willing to profit by the experience of his predecessors and thus the government has been increasingly useful.

The present governor, Commander T. M. Potts, U. S. N., has undertaken the task of simplifying and codifying the laws. Hitherto the cases have been tried according to the old Spanish

to provide a sufficient school fund for schools worthy of the name, and we have seen the humiliating spectacle of the American flag floating over a land without good schools of any adequate educational system. This is a great injustice to the people and a disgrace to our government. Having taken the



AN EXPRESS WAGON IN GUAM—NATIVE CARIBOU AND CART

code, supplemented by general orders, issued from time to time as occasion demanded, by the governors, and by American, Hawaiian and Filipino laws, that have been introduced to meet especial needs.

With January first, 1907, English became the language of the government and all public business is now transacted in that tongue. This has stimulated greatly the desire to acquire our language, and while criticized by some now, will in a short time be accepted as best and give general satisfaction. Unfortunately the United States Government has done very little for schools in Guam. The insular government is utterly unable

island of Guam for our own purposes, we ought to be generous enough, or just enough, to provide schools for the children growing up under our flag.

The governor hires a number of special laborers to teach the children and details one of his officers to superintend this work, but while this relieves the situation somewhat, it does not meet it. An appropriation of \$25,000 for buildings and \$10,000 annually for current expenses would enable the governor to erect schoolhouses and secure teachers in sufficient numbers to give the people a good system of common schools—certainly a small amount for securing so large a result.

A greatly needed utility, indeed absolutely necessary if the people are to have health, is a pure water supply for the city of Agana. From the very first this has been seen and plans and efforts to secure it have been made, and only just now has the government taken any action about it; but tentative appropriations have been made and soon the people of Agana will have sweet, pure water, consequently better opportunity for "life, liberty and the pursuit of happiness."

The board of health, under the direction of the chief surgeon of the navy and his staff, has done great things for Guam. From the very first our medical officers have given themselves without stint to the treatment of diseases and improvement of health conditions. A training-school for midwives has reduced very materially the alarming mortality among infants; a leper colony has segregated the lepers where they have kind treatment, and checked the spread of that dread disease; free clinics have been held daily and the seriously sick have been provided for in the hospitals for a nominal charge; the city of Agana has been cleaned up, pigs banished from the streets and houses, garbage wagons provided to gather up the refuse daily; and every property owner is required to keep his house and lot clean so that Agana has been called "the cleanest town in the tropics." Contagious diseases are isolated, and every effort is made to secure the best sanitary conditions. With a good water system there is no reason why Guam should not be the most healthful of tropical islands.

Guam has two hospitals. During the administrations of Commander Schroeder the governor's wife secured

funds from friends in America and from Chamorros with which the Maria Schroeder Hospital was built; and the wife of Governor Dyer interested herself in the women, and as a result we now have the Susanna Hospital for Women and Children; and Mrs. Potts, wife of the present governor, is collecting funds for a greatly needed home for nurses. Thus these noble women have contributed, each in her way, to the betterment of conditions in the island.

The one blot on the American administration is the introducing of the saloon with all its attendant evils. It was hardly to be expected that an officer in the United States Navy, where drinking is well-nigh universal and the great curse menacing the future of this branch of our public service, should favor total abstinence for the Guam people, altho Governor Leary, himself a drinking man, suppress the distillery and strenuously opposed the saloon, thus conferring a great benefit on the people. The governor succeeding him refused all applications to grant saloon licenses, but later governors have thrown open the doors, and there are now ten places in Agana where liquor is sold. If the testimony of the Chamorros themselves is of value, these drinking places are proving a great curse to the people. The Chamorro people are too weak to resist temptations to drink to excess, and it is a shame that our government should have disregarded in this respect the moral and material interests of the Chamorro people.

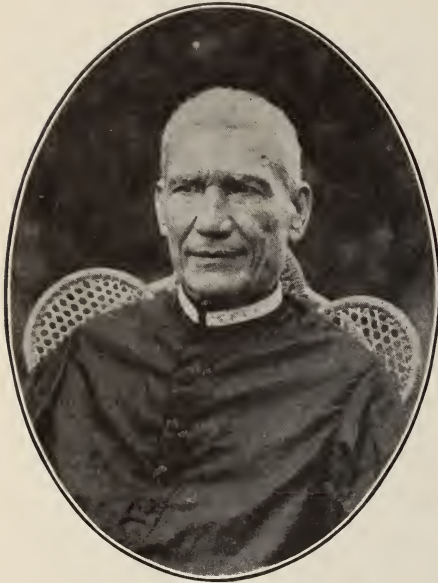
The present governor is a temperance man and has sought to limit the number of saloons by raising the license fee, which is now \$250 Mexican, but has been unable to do so. It is

with deep regret that we record this great wrong to the people amid the many good things that can be said.

Speaking of religious conditions, there are some encouraging things to be noted. When Governor Leary came to Guam, he banished all the

come to Guam, and socially these priests have lived without reproach and while stories of their reaping profit from the ignorance and superstitions of the people are told, the Chamorros say that many of the old-time practises have disappeared.

One of the most hopeful signs is the sensitiveness to public opinion shown by the priests. In July, 1906, an article from my pen was published in the *REVIEW*, in which the practises of the Church in Guam were exposed. I believed, and still believe, that existing abuses should be exposed, fairly and kindly, but faithfully; for in no other way can public opinion in America be made effective to correct them. A bishop of the Roman Church in America sent a copy of the *REVIEW* to the old priest and asked an explanation. The priest, instead of correcting the abuses, thought he could serve his cause best by suing me for libel. The case was impossible and, after a conference, was called off. In this conference I told the priest that if he would show me any untrue statements in the article, I would correct them, but otherwise they must stand. Two minor mistakes were pointed out. In speaking of the Dominican Belts, it was said that the priests bless these once a year, but I was misinformed about this. "The belt is blest only once; a thing can not be blest twice." And in speaking of the money-box at the consecration of the image of the virgin, it was stated that this box was placed at the foot of the image, but it should have been, "this was placed below it, as the image is high up in a niche in the wall and the box could not be placed at its feet." All the superstitions about these belts and this image were not denied—they are evi-



PADRE JOSÉ PALOMA
The Roman Catholic priest in Guam

priests that he deemed unworthy and a menace; but the present Chamorro priest, José Paloma, altho he had lived on the island for many years, was not among them. I was told by one who was here in Spanish times, that this old priest had opposed the oppressions of the Spanish priests; but had been powerless to do anything to relieve the people. After the departure of the Spanish priests he was given full charge of the Church in Guam, and has retained it ever since. He has been very friendly to the government, is kind to the people and beloved by them, and no one has ever said a word against his moral character.

Since the American occupation, a Spanish priest and two helpers have

dently believed. The following statement was sent me by the priest, edited and condensed by me, but retaining as much as possible his own words:

The Catholic Church, here as anywhere, teaches not less truth than any Christian

after it had been set up, for it stands in a niche five meters from the floor and there is no ladder or steps for people to go up to put money in the box. The people are taught to come to the confessional with sorrow for sin and a resolution to amend and submission to fulfil the penance given



A HOUSEHOLD SHRINE OF A ROMAN CATHOLIC FAMILY IN GUAM

sect, and the same good catechism that is used now was being taught before I was born, seventy years ago. We Catholics have the same creed everywhere and we adore one God alone as our catechism teaches us; we have no religion of Mary. We honor her with our devotions and hymns, as Mother of Christ, true God and true man; but we have here even prayers and hymns composed by myself in honor of Christ.

No priest would do so foolish a thing as to throw an image into the sea and expect to find it afterward; for the raging waves would dash it to pieces against the reefs and the howling winds would sweep it away. It is impossible that a box should have been placed at the feet of the image

by the confessor; and never a priest received anything in the administration of the sacraments of which penance is one. The priest does not charge for blessing the belt every year; the money received for the belt goes for other purposes, and only persons of good character can retain the belt. The age of persecution belongs to the past; the priest never approved of persecutions.

It may be said that there is a very great difference between what is theoretically taught and the beliefs among the people. The charge to be made against the Roman Catholic Church in Guam is not that they have not taught some of the fundamental

truths of Christianity, but that they have so obscured them by superstitious practises, idolatrous processions and the use of amulets that the latter



ANA TAITANO
A native Christian teacher in Guam

have come to be held by the common people as the substance of their religion.

An intelligent Chamorro said to me: "Of course the priests say that they do not receive money for pronouncing absolution, but we people believe that if we withhold our money when they ask for it we shall not receive forgiveness, and it is a common saying among us when one has done wrong: 'No matter, I will take a dollar and go to the priest and be forgiven.'"

With reference to the article in question one intelligent gentleman who has never been in our chapel, said: "The errors claimed to exist are insignificant; all important statements are admitted to be true." Another gentleman, not a Protestant and not an attendant upon our services, sent me words expressing sympathy with the statements and the effort to correct these abuses, saying: "Every word of it is true." He desires as many others do that these abuses and superstitions which exist shall be corrected, and the Roman Church, if it hopes to retain the good wishes of the most intelligent Chamorros, should address itself, not to annoying and haling before the court those who tell the truth about her practises, but to correcting these abuses which have grown up in the past and emphasizing those things that are taught in the Holy Scriptures rather than the wearing of belts and amulets of old orders of monks and nuns, images and idol processions, burial in consecrated grounds and such things, which are opposed to the spirit and plain teachings of our Blessed Lord. Many Protestant Chamorros desired that the case should come to trial that they might go before the court and testify against the things from which they have suffered and their people are now suffering while they affirm that every word of the article is true. As I came away one young woman was engaged in translating the article into the Chamorro language so that those interested might know just what had been said. We want to be perfectly fair in all we publish, altho we know it is difficult to be so; for we do not desire to antagonize the Roman Catholic Church, but rather to correct wrongs,

and thus to give the people of Guam a better opportunity to know the truth as it is in Jesus and believing in Him to "have life in His name."

The mission work has been growing apace. The schools are better attended and the pupils show progress in every department. The recent reopening of the training-school is a decided step in advance, altho the missionary family there find their hands so full that very much must be left undone. One helper has been compelled to give up his work for a short time in order to attend to things temporal, and a clerk in the Pay Department, an earnest Christian man, appreciated so greatly the fine qualities of heart and mind of the gifted Ana Taitano that he sought her hand in marriage and they are together establishing an American Christian home. Other younger students will come on in time, but the work is greatly crippled just now.

The Gospels, the Acts of the Apostles and the Psalms have been translated into the Chamorro language and are being printed by the American Bible Society, and a catechism of doctrine and practise is nearly ready and will be published soon. In this work of translation the Chamorro Christians have rendered invaluable assistance, and the books could not have been without their aid. Services are held every Sunday evening in the English language for the American public and are appreciated by a few. Indirectly the mission work has done much to create a healthful public sentiment among the Chamorros and its relation to the government is most pleasant and cordial.

The watchword now is "better things," and we expect a steady growth along all lines which look to the political, moral and spiritual improvement of the people.

A REMARKABLE CONVERSION

A STORY TOLD BY A MISSIONARY IN CHINA

A missionary in China was once preparing a cup of tea in his tent, when a native of the district, one of the literati, but notoriously wicked—indeed a leader in wickedness, who kept a den of infamy near by which was the resort of the abandoned of both sexes—ventured into the tent. After a few moments' conversation about the weather, and such common places, the missionary approached him on the matters of the soul in some simple way, and was at once met by the resistance that comes from agnosticism. This flagrant Chinese sinner fell back upon our ignorance of everything outside the realm of matter and

daily experience, and particularly objected to believing anything he could not see and understand.

The missionary met him at the very threshold of his own objection, and pointing to the little tea-kettle on the brazier just beginning to emit steam, said: "Well, now, there is a simple thing you see but don't understand. I take some spirits, or charcoal, and a match—all cold and without a flame. I strike the cold match on a cold surface, and it blazes up. It sets the spirits or the charcoal burning. The flame strikes the cold surface of the kettle, and the heat passes in some way through the kettle bottom, and comes in con-

tact with the water and, in some way, sets the water moving more and more rapidly, until it is as we say 'boiling.' What was cold becomes hot, until the liquid changes to vapor and comes out at the spout, first invisible, then becomes visible as a white cloud of steam, and presently changes back to water and falls in drops upon the earth. You see all this, but not one step in it all can even you, a literary man, explain. When you can tell me how matter, that is cold and without flame, develops fire, light and heat; how what is outside passes through metal and gets inside; how what was liquid becomes a floating vapor; how the visible becomes invisible and then visible again; how the water becomes vapor and the vapor again becomes water; how what was cold becomes hot and what is hot becomes cold,—I will undertake to explain the mystery of any fact declared in this book"—laying his hand on a copy of the Chinese New Testament.

The Chinese scholar had, of course, nothing to say, and naturally diverted the current of conversation to something else; and, as he was about to leave, the missionary, picking up a neatly-bound copy of the Gospel according to John, in Chinese, said: "I will give you this, if you will agree, before you go to bed to-night, to read just the first three chapters." Half playfully the man accepted the gift and the conditions, and, taking the book with him, went off to his den.

The book and the promise were alike forgotten until he had gone to bed, and then the thought occurred to him, "I promised the foreign devil

I would read three chapters in that book before I went to bed, and he'll ask me next time he sees me if I have done it. Well, that promise is easily fulfilled." So he lit his little lamp and, still lying in bed, began to read. "In the beginning was the word, and the word was with God, and the word was God." That book did not read as any other he had ever read, and his curiosity was awakened. "In Him was life, and the life was the light of men; and the light shineth in the darkness and the darkness has not overpowered it. That was the true light that illumines every man by its coming into the world."

He read on, irresistibly compelled, as he read, to notice the novelty of the teaching he was meeting in this Gospel story. He read those words of John the Baptist: "Behold the Lamb of God which beareth away the sin of the world." Who can read that and not stop to think! He read on to the third chapter, and then he found one of the *Jewish Literati* in conversation with Jesus, and stumbling over the mystery of the New Birth from above—just as he had refused to accept what he could not understand—and he observed how our Lord answered the Pharisee very much as the missionary had answered him: "Here is the wind. Did you ever *see* it? Yet you see its *effects* as it bends the branches of trees and sways the fields of grain. You know not whence it comes or whither it goes—how it comes to blow and how it comes to die away and stop blowing—how anything so soft and pliable as the wind lifts the waves, and tears up deeply-rooted trees. So is every one that is born

of the Spirit. You see the proofs and results of the Spirit's working, but never the *Spirit* Himself. You can not tell how He works, whence He comes or whither He goes." And the learned blasphemer and panderer to vice remembered what the missionary had said about the water, and fire, and steam in the tea-kettle; and could not but say to himself: "There is certainly something very like, in what he said and in what this Jesus teacher said to this man of the Pharisees. You see the fire burn and the kettle boil, but you can not tell why or how. And you see the Spirit make men new as if born again, but you can not tell how." And he read on: "God so loved the world that he gave his only begotten son, that whosoever believeth in Him should not perish but have everlasting life." That was wonderful. God giving his own son, and sinners having only to accept God's gift by believing! A little farther on he read, how light is come into the world, and men loved darkness rather than light because their deeds are evil. And he *felt* that that was a true description of himself. He did not want to see any *light*; it made too clear his own evil doing, and he would run away from any truth that showed him his own bad heart and life. Then, as he finished his promised task and came to the end of that third chapter, he read those wonderful words: "He that believeth on the Son hath everlasting life," and if that was true he had only to believe in this Jesus and have this strange gift of everlasting life.

Incredible as it may seem, the result was he got out of bed, upon his

knees, and asked for salvation! He became, simply by reading that Gospel story, and without any man to guide him, a true believer; and not only abandoned his old life and all its companions and vices, but turned that den of infamy into a place of prayer. The gate of Hell became a gate of Heaven.

Morphy, the American chess-player, looking at the picture of a youth playing chess with Satan, and, apparently, doomed to inevitable defeat, studied the position, called for chessmen and board in reality, and by one move won the hypothetical game. We may reverently transfer that thought to our Lord. By one stroke Christ has won the prey from the mighty; we need never be defeated, for Christ offers us triumph.

WHAT THE MISSIONARY SHOULD NOT DO

Mr. Meredith Townsend writes: "The missionary, like the educationist, can not resist the desire to make his people English, to teach them English literature, English science, English knowledge. . . . He wants to saturate Easterns with the West. . . It is the very best test of Christianity that it can adapt itself to all civilizations and improve all; and the true native churches of India will no more be like the Reformed churches of Europe than the churches of Yorkshire are like the churches of Asia Minor. . . . Natives of India, when they are Christians, will be, and ought to be, Asiatics still; and the effort to squeeze them into European molds not only wastes power but destroys the vitality of the original material."

THE PRESENT UNREST IN INDIA AND ITS INFLUENCE UPON MISSIONARY EFFORT*

BY REV. R. A. HUME, D.D.
Missionary of the American Board

In the rainy season a downpour in one place does not indicate a force for that locality and that day alone. It is symptomatic of what will for months be controlling over a large part of the country. So present unrest in India is only symptomatic of a movement which is at work in a large part of the world. Unrest is active in every country of Europe—Russia, Turkey, Italy, Germany, France, England and Ireland. There is unrest in the United States and the countries of South America. Unrest characterizes even the unprogressive continent of Africa. Witness Zululand, Egypt and Morocco. It would be strange if unrest were not also characterizing every progressive people of Asia. Unrest is active and is sure to increase in Japan, Korea, China, India and even in backward Persia. The fundamental principle which justifies and requires missionary effort is that we "are," not ought to be, "members of one another." Not only individuals, but nations and races "are members of one another." If one member suffers, every member is affected. When one member grows, every member is affected by it. All the virile members of our world are now undergoing "growing pains" due to the same fundamental influences. This well-nigh universal unrest expresses itself not principally, nor most violently, in political dissatisfaction. It is partly intellectual, partly religious, but preeminently social and economic: tho, in my opinion, what are called social questions are truly religious ones.

Assuming that the various peoples of the world *are* members of one another, it is highly probable that the fundamental cause of unrest

in one country is very likely the cause of unrest in other countries. Therefore let us first seek for the cause and meaning of unrest elsewhere than in India. Unrest in the United States is not due to the form of government nor to foreign rule. Its deep-rooted, patent cause is a growing appreciation of the worth and claims of the individual man. Russian unrest is at bottom due to the same cause. If the czar had actually been acting as the father of all his people, and if the upper classes had realized and met their responsibilities to the masses, there would have been infinitely less trouble. Unrest in backward Persia is due to the sad experience that multitudes can not get "a square deal," and that some foreigners are too favored. The fundamental cause of unrest in every land, including India, is the more or less conscious leavening of the people with the Christian doctrine of the worth and possibilities and claims of the individual man. Our God has caused this leavening in India by manifold agencies—by education, by the teaching of English literature and history, by railroads and commerce, by intercourse with the West, and considerably by the direct and indirect influence of missions. Yet neither here nor in any land is adequate recognition given to God's hand in this phase of providence.

In every land the present unrest expresses itself in some crude, mistaken and injurious conceptions and methods. Nevertheless, this is unavoidable, and, to those who believe in God and share His sympathy and patience, this imperfect unrest is a harbinger of the fuller coming of the kingdom of God. Tho some mani-

* An address delivered before the Annual Conference of the South Indian Missionary Association, Kodaikanal, May 21, 1907. Condensed from the *Baptist Missionary Review*.

festations of unrest in India are mistaken and wrong, the bottom fact is that many people are becoming more conscious of need, desire and capacity for betterment in thought, in religion, in political power and in social and economical opportunity.

If the present unrest is due to a growing sense of the worth and claims of the individual man, and his consequent effort to gain larger opportunities, then we are in a position to estimate its probable influence upon missionary effort. That influence will be partly helpful and partly harmful. In Japan it expressed itself in a pronounced anti-foreign sentiment. But on account of the absence of foreign rule, it secured its end rapidly and with less friction than will be possible in India. At times it bore an anti-Christian, as well as anti-foreign, aspect. But because the missionaries in Japan, on the whole, came rightly to bear themselves toward this national movement, we now know that that growing conviction of the worth and capacity of the individual man, and then of national organization, has wonderfully promoted the spread of Christianity in the land of the Rising Sun. The dreadful Boxer uprising in China has really promoted the growth and power of the Christian Church in the Celestial Empire. What the eventual influence of the present unrest in India will be on Christian activity here will largely depend upon the attitude of missionaries toward it. It will depend on whether we (1) understand it, (2) sympathize with whatever is legitimate and good in it, (3) on account of such knowledge and sympathy refrain from unwise criticism and opposition, and (4) rejoice in it, as it grows in maturity, balance and fruitfulness. In a word, the amount of faith, hope and love in the missionary body will largely determine its influence on missionary and Christian life in India.

Influence on Missions

First, then, the missionary needs to try to thoroughly understand the present unrest. He can do it only by getting, at first hand, from those who are at unrest, both Christians and non-Christians, their thoughts and feelings. It is a common, but futile, course for those who do not personally share the unrest to take an irritating attitude of superiority toward the movement. The Christian missionary, if wise in interpreting God's hand in affairs, ought to understand much of the cause and the meaning of the present unrest.

Secondly, the missionary needs to sympathize with whatever is legitimate in the unrest. It is superfluous to say that without sympathy one can not even properly understand any movement. The intellect and heart must both work. The worth of the individual soul, its rightful claim to more and more opportunity, and the necessity and power of organization are the invariable assumption and frequent assertion of the missionary. He does not have political opportunity or organization in mind. But sooner or later that is an inference which men will make as their capacity increases.

Thirdly, in order that the present unrest may help Christian work, the missionary needs *patiently* to deal with its crude and wrong manifestations. Think of the age-long patience of our God in dealing with the unfaith, foolishness and disobedience of the children of Israel while He was making a chosen nation out of such materials. Think of His marvelous long-suffering in dealing with us who have inherited so much of knowledge and privilege from generations of ancestors who have been grounded in Christian principles. Then consider whether it is not only shortsightedness and folly, but even sin in us, to deal otherwise than patiently with crude and even mischievous manifestations of unrest in

both the Christian and non-Christian communities.

Tho the missionary tries to understand from Indians themselves the causes of their dissatisfaction, to sympathize with whatever seems legitimate in it, and to refrain from unwise criticism, yet, in order that the present unrest may help missionary effort, the missionary also needs in wise and firm ways to show to both Christians and non-Christians the dangers of the movement, and what appears to him crude, wrong and injurious in its different phases. In large measure it is our duty to teach, to warn, to reprove, to approve, and to call to repentance and improvement all men in all matters of thought and life. So, while intelligently, sympathetically and patiently dealing with unrest, it is equally important and equally loving, plainly to point out the dangers and mistakes of crass political agitation and ill-judged unrest, and the injury it is sure to cause. Provided that faith, hope and love control our attitude, our warnings and attempted correction will more or less be fruitful.

Political Unrest

I now turn to somewhat detailed suggestions about two concrete phases of the unrest. First, consider political unrest. As one who has long taken deep interest in the political life of my native and beloved land of India, I begin by saying that I consider the British administration of India easily the finest example in history of the government of one people by another. The devotion to the well-being of this land, and the wisdom, strength and persistence with which that devotion has been followed by a host of noble men of the ruling race, constitute a high example to missionaries. Nevertheless, I question whether these wonderfully masterful rulers often think of our Master's words: "*Ye can not serve two masters.*" I fully believe that not a few of these rulers have

followed as their guiding-star first and foremost the good of India. But some of these rulers have themselves said that when the supposed good of Great Britain appeared to conflict with the best interests of India, the temptation to serve the former has been yielded to. By every law of human nature such a course is sure to create unrest.

Nevertheless, while deploring the danger and evil of many manifestations of the present unrest, the missionary will fail in power to help India if he overlooks the legitimate element in the political ferment. If he recognizes it, he can more effectively show the serious danger to the political, as well as the social, welfare of this country from crude and excessive dissatisfaction and agitation. It is manifold influences from the West that have inevitably increased the desire, and have somewhat increased the capacity, of many Indians for a larger part in the management of their public affairs. Yet it is human nature that they do not realize the difficulties in this direction. Missionaries can help by showing a public spirit, and by taking some part in matters of local well-being, such as service in connection with municipalities, and, so far as feasible, in larger matters of national life. It is certain that, if such an organ for the formation and the expression of public opinion as the National Congress had not been started, it would be organized tomorrow. Seeing in connection with it a Christian opportunity to help my beloved native land, and, as one knowing the dangers of popular government, seeing an opportunity to exert a conservative influence in an institution in danger of radicalism, I long ago identified myself with the Congress. Suppose that hundreds of missionaries had for years sympathized with what is legitimate in that movement, and had taken some part in choosing delegates, and had occasionally become delegates, how they could

have strengthened its conservative and moderate section, and been more widely regarded by non-Christians as good friends of India! Yet, because the missionary body as a whole has looked at it askance, and the Indian Christian community has done the same, our opportunity in that connection may have been lost. Was Mr. Kali Charan Banerji's influence as a Christian lessened or increased by his warmly identifying himself with the Congress?

Certainly association with leaders of public opinion, taking part in public gatherings, and utilizing the Press afford valuable opportunities to the missionary to help the political life of India, by showing the dangers of popular government through current illustrations of misrule under such government in other lands, and of injury to society through giving power to men who in character and inexperience are unfit to use it aright. In various ways I am giving currency to the following warning from James Russell Lowell, who was once American ambassador at the Court of St. James, and who well knew the perils of democracy in the United States: "We have been compelled to see what was weak in democracy as well as what was strong. We have begun obscurely to recognize that things do not go of themselves, and that popular government is not in itself a panacea, is no better than any other form, except as the virtue and wisdom of the people make it so, and that when men undertake to do their own kingship they enter upon the dangers and responsibilities as well as the privileges of the function. Above all, it looks as if we were on the way to be persuaded that no government can be carried on by declamation."

Unrest Among Christians

A second concrete phase of present unrest comes nearer to each one of us. There is unrest in some sections of the Indian Christian community,

not toward government, but toward missionaries. We have taught and somewhat illustrated the worth and possibilities and claims of the individual, and the value of organization in developing, conserving and utilizing those powers and claims. The work of most missionaries has been among the deprested classes. Fair-minded Hindus in the very classes which have declined much missionary influence for themselves regard what missionaries have done for the deprested communities as Christ-like and as a service to all India. Yet, among some members of the Indian Christian community, there is unrest toward missionaries as a body, because some consider that, tho we preach, we do not sufficiently practise, the brotherhood of man; that some of us do not take the means of understanding their dissatisfaction and do not adequately sympathize with them; that too many harp on their weaknesses and are not sufficiently considerate and patient toward what really are, or what are only deemed to be, their faults; and that missions do not give them sufficient leadership and position.

There seems to me only one Christian way of meeting such unrest. That way is humbly to consider what omissions or commissions may lie against us individually or against our organizations. We can not clearly see how to remove beam or mote from the eyes of the disaffected till we are prepared in a Christ-like spirit to remove the beam or the mote from our own eyes. Now, tho I believe that some of the disaffection is without adequate justification, yet how often children misjudge their parents. Nevertheless, the love of wise parents makes them doubly careful toward the inexperience, unwisdom and mistakes of their maturing children, in order to avoid the worse evil of alienation. Our relations to our children in the faith are specially delicate because we are racially different, and be-

cause time and opportunity for intimacy with them are difficult to secure, as the Christian community increases. I have seen several sad cases in which not only individual Christian leaders, but considerable sections of the community, have been seriously embittered by what some missionaries have called "teaching them a good lesson." I have yet to hear of a single good outcome of such an attitude. Yet in the Christian community we have a recent inspiring example of how the present unrest can promote mission-

ary effort. The organization of the new Indian National Missionary Society is due partly to dissatisfaction with missions and partly to the whole national movement. God can make great good come out of what is partly good and partly evil! How fine a Christian spirit the missionary body is manifesting in its sympathetic attitude toward this new organization! Our God is ready to help us in dealing with faith, hope and love toward all phases of unrest in India. He is able to turn this unrest to the advancement of His Kingdom.

ANOTHER VIEW*

BY REV. J. P. JONES, D.D., PASUMALAI, SOUTH INDIA

We all know the barriers which oppose full freedom of intercourse between the whites and the blacks of America. But in that land there is nothing in the sentiment or in the antecedents and conditions of the lower race to prevent it from accepting every approach, and reciprocating every sentiment of kindness on the part of the higher race. In India the situation is a much more difficult and complicated one. Here we have two races, the Aryan of the East and the Aryan of the West, standing face to face. Each in its way claims dominance. The Westerner claims superiority by right of conquest and of advanced civilization and general progress. The Easterner, on the other hand, has ruled India by right of intelligence and by every claim of social and religious distinction, for at least thirty centuries. He stands to-day a match for any individual, East or West, in intellectual prowess. But, more than this, socially and religiously he regards himself as the first son of heaven. Contact, even with the king-emperor himself, is for him pollution which must be removed by elaborate and exacting religious ceremonies. How can one expect such a man to meet with a foreigner

on equal terms, or to treat him with a sense of equality?

No one can claim that British rule in this land is altogether unselfish or does not, at certain points, lend itself to attack and impatience on the part of the people. From Great Britain the Englishman has brought to this land of sobriety its drinking habits and his purpose to make as much as possible of its excise revenue. The consequence is, that this revenue is increasing constantly; and there is serious danger that Great Britain, while in the pursuit of this revenue, will make a race of drunkards. It is not surprising that Indian writers wax eloquent over this injustice. One compares this revenue with the small sum that the government gives for the education of the people.

In the scheme for the increase of native power, which the government has had in mind for some time, a picturesque feature is that of creating a council of native princes which shall have no legislative function, but which will deliberate concerning the needs of the empire and will render advice to the imperial government in reference to the same. There are scores of independent princes in this land whose intelligence and ex-

* Article condensed from *The Congregationalist*.

perience would enable them to render the state useful service as counselors. Such a function would add materially to their sense of responsibility and would create a new interest among them for the common empire. Let us make use of Indian talent to solve Indian problems.

Another scheme is to introduce, for the first time, Indian gentlemen into the Council of the Secretary of State for India. These two schemes are to be put into execution without delay and will go a little distance in the direction of giving to the people a voice in the affairs of the state.

THE MEANING OF THE UNREST*

BY THE REV. J. MATHERS, B.A., B.D.

Missionary of the Wesleyan Missionary Society

Unrest implies movement; and movement in the life of a nation implies either progress or retrogression. Is the unrest that to-day is so apparent among certain sections of the people of India indicative of a movement toward a larger and fuller life on their part, or does it partake of the nature of a reaction?

This movement is complex and draws its inspiration from many sources, and covers every field of the nation's activity. Yet it is *one* movement, arising from one impulse, and pointing to a single goal. It has been described as an "awakening," and perhaps that is the most accurate term we can apply to it.

The stock answer to the question, "What are the causes of this awakening of India?" is: "The example and achievement of Japan, and the object-lesson of the struggle of Russia's peasantry against tyrannical government." This answer is at once true and misleading. It does not contain the whole truth. The awakening of India has its roots deep in the past, and for many years these roots have been pushing themselves slowly toward the surface. The sudden emergence of Japan has given a powerful impetus to this slow movement; but it is only an impetus, and India will deceive herself if she will not regard the present unrest as simply *one phase* in a long process which is still only in its early stages.

What are the facts? Japanese ex-

ample would have had little weight in India, had not India been already in touch with those very influences and principles which caused Japan's own awakening. Western forms of government, Western principles of law, Western social and economic institutions, Western ideals of education, Western literature and religion—in short, all that is represented by the civilization and culture of the West has been present in India for many years and has profoundly influenced her thought and her life. It is not that India is becoming Westernized. New and foreign elements have doubtless entered her consciousness; but to a greater degree, through the influence of this new culture, many ideals and customs, peculiar to the nation, are being gradually filled with a new spirit of life, and transformed to suit modern needs. Hitherto this process of transformation has been slow and hidden from public view. But, of late, India's knowledge and India's faith have outgrown her practise. The present unrest is entirely due to her suddenly awakened desire to grasp in practise, in some directions at least, the higher life of which she has become conscious.

The primal causes of India's awakening are external to herself; and therefore the anti-Western feeling that some are attempting to arouse in the nation is at once irrational and a sign of blindness on their part. It is not wise or prudent

* A paper read at the Kodaikanal Conference. Reprinted from *The Harvest Field*, Madras.

for any to despise or weaken the ladder by which he himself is ascending; and that is exactly what those agitators, who to-day are advancing an anti-British propaganda, are ignorantly doing.

Western civilization and culture, to the influence of which we have traced this unrest, have in other countries proved to be forces leading to national, social and religious progress. These forces are, in the main, permeated with Christian thought and sentiment, the accretions of centuries of Christian living. Thus, apart from the directly religious work that missionaries are doing, there has been an assimilation, often unconscious, on the part of many of India's citizens, of political, social, and even directly religious principles, which are essentially Christian; and it may even be maintained that in this indirect way the general life and culture of the great mass of India's people have been quickened and elevated to a surprising extent. This is most evident in the social sphere; but even in religion a significant process has begun. The old religions of the land are being weighed and lifted by the more thoughtful classes, in the light of the fresh ideals and principles of the West: many elements of truth and worth in Hinduism, which are akin to the new teaching, are being brought out of obscurity and emphasized, and gradually emancipated from a mass of superstition and ceremony, which has long repressed them. Considerations like these suggest the ideal by which we ought to judge the movement as a whole. Such an ideal will needs be applicable to the life of the people in all its branches; it must do justice at once to their native genius and to all these varied influences which are entering into and quickening their life.

Such an ideal we find in the application of the Christian idea of the kingdom of God to India. Consider for a moment the people of India as one of the families of the children

of God. Isolate them in thought, and ask, "Is this present unrest among them indicative of any advance on their part toward apprehension of God's fatherly thought and will for them in their political, social and religious welfare?" This is the real question before us.

If you ask India what she is seeking to-day, she will answer that she covets freedom. The political agitator plies enthusiastic, but dimly comprehending, audiences with ill-defined and crude pictures of freedom, through his ideals of Swaraj and Swadeshism. The social reformer finds an answering throb in many hearts when he pleads for freedom in respect to many social and economic customs that now lie athwart the prospect of India's progress. There is also a cry for national education, and even in the province of religion nothing but the iron bars of custom keep multitudes from rising into a freer and more spiritual life. And, to refer to what touches us more nearly, is there not to-day among our Indian Christians an aspiration for a larger freedom, and for more independence of foreign control? At the root of all these manifestations of unrest, the spirit that animates them is one and the same: a desire for a larger and a fuller life. In a desire of this kind there is a vast store of promise for India's future. It fulfils, dimly and erratically perhaps as yet, but no less certainly, one of the conditions that leads to the development of Christ's ideal kingdom. For a larger life, true freedom is the will of God in Jesus Christ for every nation, community and individual. Progress in every department of life just consists in movement toward the realization of this ideal. Some may question, however, whether a freedom of this kind can be developed out of such a vague and semi-conscious desire for a larger life as is now prevalent in India.

In India we find, to-day, large manifestations of desire for emanci-

pation, but what India requires at present is the development of the sense of responsibility in connection with her aspirations for liberty. In other words, she needs a God-consciousness. No nation has ever attained to freedom apart from religion, and already India has striven to link on this movement to a religious cult. But the cult of Sivaji is inadequate and local. What is needed is a conception of God, high and exalted over the whole nation, yet near and approachable by all in their national, social and religious aspirations. This need can only be satisfied by an ideal like the Christian idea of the kingdom of God. Christ came to give life and to give it more abundantly. If India is to be free, let her first seek God, and His kingdom. Let her put this great ideal before her—a land whose king is God, whose law is liberty and whose spirit is love. If she does this, then there is promise that this new movement will finally issue in India's regeneration.

The Missionary's Attitude

What is the relation of missionaries to this new movement? Here is a clear call to put forth fresh energy, and to enlarge our message.

First of all, we ought to make known our sympathy with the people in their aspirations after a larger life. There is great danger of serious misunderstanding regarding this fact. There are details of the movement of which we shall not be able to approve and which we shall have to resist, but on the larger question we are with the people; and we ought to freely let them know our attitude. Missionaries are friends to the freedom of India.

Secondly, our work as witnesses for Christ can not but be profoundly modified and enlarged by this national movement. The religious life of a nation is deeply involved in its political and social life; and in the Gospel of Jesus Christ there is a political and social message which per-

haps our Western Christianity has somewhat tended to obscure. We are called, therefore, to enlarge our vision and extend our message. We are to recognize that the Spirit of Jesus Christ is in these aspirations after freedom, and we are to seize the opportunity to hold before the awakening people Christ's great ideal of the kingdom of God in all its aspects—national, social and individual. We are to satisfy India's need of a God-consciousness with Christ's idea of God as Head of the nation and the individual alike; and we are to insist on the necessary correlation in life of the ideas of freedom and responsibility.

Time will not permit of anything but a passing reference to the effect of this unrest in India upon our relations with Indian Christians. The sooner the Indian Christian Church increases in self-development and self-control the better, and we ought gladly to welcome the present indications of such a spirit among our people. But we ought to insist on the sense of responsibility growing side by side with the desire of liberty; and we ought, therefore, increasingly to preach to our people not so much a Gospel of privilege and receptivity as of self-reliance and Christian activity.

We all hope that the revival in India, for which we toil and pray, will not come apart from a general awakening of the people in their whole life, national and social, as well as religious; and that the signs of the times indicate that an important stage in such an awakening has arrived. I advocate accordingly our use of a wider Gospel message—the message of Jesus Christ applied to national and social relations, as well as to individual life. The mind of the people is open to such teaching. We need not one whit less hold forth Jesus Christ as the personal Savior of the individual sinner, and the object of our devotion and worship. But we must exalt Him as Head of this great people.

EDITORIALS

WHAT CAN YOU AFFORD?

Two friends of missions were in earnest conversation about the cause so dear to their hearts. Finally the one said, "I give to missions all that I can afford." Quickly the other answered, "I give a little more, for I add a prayer." Then they separated. Some time later they met again and once more talked about the work of the Lord and their contributions. Then he who had said, "I give to missions all that I can afford," spoke thus, "I have also added a prayer to my contribution, and, strange to say, since I have done it, the amount that I can afford has increased threefold." Try the prescription, and to your contribution of all that you can afford for missions add a prayer!

TEMPTATION OF RICHES

"They that will be rich fall into temptation and a snare, and into many foolish and hurtful desires, which drown men in destruction and perdition."—1 Tim. 6:9 (A.V.)

The following extracts from John Wesley have a perpetual force and admonition, which we do well to weigh:

How innumerable are the ill consequences which have followed from men's not knowing, or not considering this great truth! How few even in the Christian world either know or duly consider it! Many put such a construction upon it as makes it of no effect. "They that will be rich," say they, "that is, rich at all events; rich, right or wrong; resolved to compass this end, whatever means they use to attain it."

This is far from being the whole meaning. Paul does not say: "They that will be rich *by evil means*, theft, robbery, oppression, or extortion; rich by fraud or dishonest art"; but simply: "They that *will be rich*": these, supposing the means ever so innocent, "fall into temptation and a snare, and into many foolish and hurtful desires, which drown men in destruction and perdition."

But who believes that? Who receives it as the truth of God? Who openly and explicitly preaches this strange doctrine? I do not remember that in threescore years I have heard one sermon preached upon this subject. And what author has declared it at least in the English tongue?

1. First, let us consider what it *is* to be rich. The preceding verse fixes the meaning. "Having food and raiment"—(*coverings*; the word includes lodging as well as clothes)—"let us be therewith content." "But they that *will* be rich"—that is, who *will* have more than food and coverings (whatever is more than these is, in the sense of the apostle, *riches*—whatever is above the plain necessities, or, at most, conveniences of life)—"fall into temptation."

2. Consider, again, what is implied in that expression, "They that will be rich." Does not this imply they that desire to be rich, to have more than *food* and *coverings*; that seriously and deliberately desire more than food to eat, and raiment to put on, and a place where to lay their head? All, at least, who allow themselves in this desire, who see no harm in it, desire to be rich.

3. So do all those that of set purpose *aim* at and *endeavor* after, not only so much as will procure them the necessities and conveniences of life, but more than this, whether to lay it up, or lay it out in superfluities. Such prove their "desire to be rich," by their endeavors after it.

4. Must we not rank among those that desire to be rich, all that, in fact, "lay up treasures on earth?"—a thing as expressly and clearly forbidden by our Lord, as either adultery or murder. It is allowed (*a*) that we are to provide necessities and conveniences for those of our own household; (*b*) that men in business are to lay up as much as is necessary for the carrying on of that business; (*c*) that we are to leave our children what will supply them with necessaries and conve-

niences after we have left the world;* and (d) that we are to provide things honest in the sight of all men, so as to "owe no man anything." But to lay up more, when this is done, is what our Lord has flatly forbidden. Thus to lay up money is no more consistent with a good conscience, than to throw it into the sea.†

5. We must rank among them all who *possess* more of this world's goods than they use according to the will of the Donor, or rather, of the Proprietor; for He only *lends* them to us as stewards, reserving the *property* of them to Himself. Indeed, He can not possibly do otherwise, seeing they are the work of His hands; He is, and must be, the Possessor of heaven and earth. This is His unalienable right of which He can not divest Himself. And together with that portion of His goods which He hath lodged in our hands, He has delivered to us a writing, specifying the purposes for which He has entrusted us with them. If, therefore, we keep more of them in our hands than is necessary for the preceding purposes, we certainly fall under the charge of "desiring to be rich": over and above, we are guilty of burying our Lord's talent in the earth; and on that account are liable to be pronounced wicked, because unprofitable, servants.

6. Under this imputation of "desiring to be rich" fall also all "lovers of money"—those that *delight in money*, take pleasure in it, seek happiness therein; that brood over their gold or silver, bills or bonds. If there are any vices not natural to man, this is one; for money of itself does not seem to gratify any natural desire or appetite of the human mind, and I do not remember one instance of a man given up to the love of money till he had neglected to use this talent according to

the will of his Master. After this, sin was punished by sin; and this evil spirit was permitted to enter into him.

7. Besides this gross love of money, there is a more refined species of covetousness—pleonexia—literally, a *desire of having more*; more than we have already. Those also come under the denomination of "they that will be rich." True, this desire, under proper restrictions, is innocent; nay, commendable. But when it exceeds the bounds (and how difficult it is not to exceed them!) it comes under the present censure.

8. But who is able to receive these hard sayings? Who can believe that they are the great truths of God? Let our Lord answer: "If any man be **willing to do his will, he shall know of the doctrine** whether it be of God." Those otherwise minded will not be able to understand it. Two as sensible men as most in England sat down together to read over and consider that plain discourse on "Lay not up for yourselves treasures upon earth." After much deep consideration, one of them broke out, "Positively, I can not understand it. Pray, do *you* understand it, Mr. L.?" Mr. L. honestly replied, "Indeed, not I. I can not conceive what Mr. W. means. I can make nothing at all of it." So utterly blind is our natural understanding touching the truth of God.

A NEW ENTERPRISE IN CHINA

Wherever missionaries face hostile climatic conditions and moral surroundings, one of the most serious and perplexing problems is what to do with their children at the critical age when they are rapidly developing mind and body.

A school is now begun in China for the education of the children of missionaries and foreign residents, and it has a very promising outlook. Rev. F. E. Meigs, M.A., president of the Union Christian College of Nankin, is now in the United States seeking to promote this new school, located in the valley of the Yang-tse-Kiang, Cen-

* By "children" here Mr. Wesley must evidently be taken to mean young children dependent on another for their support; not that he is sanctioning the practise of leaving fortunes to those able to provide for themselves.

† Mr. Wesley practised what he preached. He is said to have given away £40,000, and at his death to have left practically no estate.

tral China. The project is one which was born of the travail of the missionaries' parental solicitude, and in China the need has been one of exceptional magnitude and urgency.

Of the 40 evangelical societies, whose 4,000 workers are scattered over this vast empire, only *one*—the China Inland Mission—maintains a school on the ground for the education of its workers' children. The others, embracing some 3,200 missionaries, are wholly destitute of such provision—for about 1,000 such children not a single school has been available in China. The missionaries have tried to cope with this disability by themselves conducting the primary instruction of their children, but few have either the adaptation or the time from their regular mission work; and, at the best, the children lack that valuable stimulus and discipline found in association with other pupils in the class-room.

Even when this preliminary instruction of the children has been fairly well attended to, the time comes when the children must be sent from home to school in America, England or elsewhere, and this long separation of loved ones is the real Gethsemane of mission work. Frequently the mother accompanies the children during such attendance at school, leaving the father to toil on, bereft of the comfort and companionship of wife and children, they depriving themselves also of his support and counsel just when needed most.

The definite step proposed is the immediate establishment and equipment of an institution in China, in which children of all missionaries and foreign residents in that land can be educated, from the kindergarten stage up to the college standard. This will increase the efficiency of the missionary force, retain the children many years longer at home and secure them as good a preliminary education as

in America or England. The school will itself be a missionary enterprise—an interdenominational living-link between many churches, promoting Christian unity, binding the churches in the home-land to the Church in China—and this great Christian school, "set upon a hill," in the midst of heathenism, will be a powerful object lesson to the Chinese.

This definite proposal is based upon an experiment already made. Ten years ago the missionaries and other residents of the Yang-tse Valley secured as a retreat from summer heat a mountain resort called Kuling, situated 3,500 feet above the plain, near Kiukiang, a river-port about 400 miles up the Yang-tse from Shanghai. A model settlement of about 250 houses has grown up and become very popular. Not less than 1,000 foreigners, mostly missionaries and their families, come here annually to recuperate. About three years ago it was decided to found a tentative school for the children. A guarantee fund was subscribed, buildings rented, teachers engaged and the institution opened in 1906. The board of directors includes some of the most prominent missionaries and business men.

The experiment has proved so satisfactory that it is the unanimous feeling that no greater boon can be conferred upon the missionaries and other foreigners in China than the placing of this school on a solid financial basis. With this in view President Meigs has come to America to secure at least \$100,000, viz: \$30,000 for buildings and \$70,000 for endowment. It is not the intention to appeal to the churches generally, nor to interfere in any way with the work of the secretaries. It is believed that individuals will be found, able and willing, in addition to regular contributions, to give liberally to this enterprise, when they see its great need and promise. Such an investment promises rich returns.

GENERAL MISSIONARY INTELLIGENCE

ASIA—MOSLEM LANDS

American Work for Oriental Women

The American College for Girls in Scutari, opposite the ancient city of Stamboul, is, as is now quite generally known, doing a noble work for the education of girls in the Ottoman Empire. It has been often said that the work done by this college, which is under the care of an American board of trustees, and the efficient president of which is Dr. Mary M. Patrick, reduplicates and parallels that performed by Robert College. The institution, which is an outgrowth of the old "Home School for Girls" at Constantinople, has made steady progress of late years, tho hampered by insufficient funds, and is now giving to its students of six or seven nationalities an education of which any country might be proud. Its distinguished head, Miss Patrick, is a fine linguist, and besides is an expert in philosophy, having taken her doctoral degree on the Continent, and she is assisted in the work of instruction by an able and experienced corps of American professors.

Beirut as a Mission Center

Beirut is a strategic point for missions, and is well occupied. It is a city of 120,000, one-fourth of whom are Moslems, one-fourth Orthodox Greeks, 28,000 Maronites, and the remainder are nearly equally distributed among Protestants, Jews, Greeks, Armenians and Druses. There are 6 hospitals, 23 mosques, 28 Christian churches, 65 boys' and 29 girls' schools. There is also a very well equipped asylum or hospital for the insane, an institution missionary in character and endowed. The Syrian Collège has in attendance in all departments—primary, academic, pharmaceutical, and medical—750 students. Moslems, Druses and Armenians are all represented in this body of young men. The college has 62 who are engaged in the work of administration. Nine are engaged in the business af-

fairs of the college, and 51 devote a part or all of their time to teaching exclusively. Of the company, 28 are Americans, 20 Syrians, 2 Germans, 3 Greeks, 4 English, 2 Italians, 2 Armenians and 1 Swiss.

Baptism of Six Arabs

The Rev. Dr. J. C. Young of the Scotch Mission in Aden, Arabia, writes from Sheikh Othman on the 14th of May, 1907:

Last Sunday I had the pleasure and privilege of admitting into the Christian Church six persons (all Arabs). One was Saleh Hassan, a man of education, who has for several years been tutor to the family of his highness, the Sultan of Lahej, but who, since owning himself as a Christian, has been given employment in the mission school.

Sheikh Salem's conversion first made him think of the truth, and ever since then he has been reading the Scriptures. Some months ago he got into correspondence with me, and the result has been his coming out on the Lord's side. Before his baptism he gave me the present of his silver-handled sword and gold-mounted jambeah. He had also so influenced his fourteen-year-old adopted son that the boy, too, asked baptism, and was received into the Church with his adopted father. Unfortunately his wife left him, but we are hoping and praying that she will yet come back.

The third man is a servant in the Hoyers' house. He was formerly with Doctor Morris, who gave him the present of a Bible and often used to have talks with him about the Scriptures. The women of the mission then began to give instruction to his wife, with the result that last Sunday Ahmed (now called Ibrahim), his wife and two young daughters were baptized.

The Gospel in Persia

The unsettled condition of Persia may have far-reaching effects on missionary work in the land of the shah. For some time Turkish raids have been made, the direct outcome of the long and dilatory boundary delimitation, and Turkish soldiers have let loose their passions on the Christian villages in the vicinity of Urumia. This town is one of the chief centers of the Christian missionary effort in Persia.

Urumia is a town with a population of 80,000; the American Presbyterian

Mission works not only in the town itself, but in the plain of Suedug, to the south, and the Kurdistan district. The church-membership for the Urumia field is about 3,000, constituency about 7,000.

There is now a genuine awakening in Persia, after a sleep of centuries. The people are catching something of the movement toward liberty which is going on in Russia. In Persia there is no great opposition to the missionaries, who go about preaching the Gospel, while schools have been established in the various centers mentioned, as well as medical institutions. Whether the unsettled state of the country, the desire among the people for better government, and the friction between ruling officials and the leaders of the freedom movement, will have any adverse effect on the work remains to be seen. The present Turkish trouble menaces the work of the American Mission in and around Urumia, for in the Christian villages already attacked are most of the converts and members of the Urumia Church.

Mass Movements in India

The Rev. Albert E. Ayres, presiding elder of the Bombay District, Bombay Conference, makes the following significant statement regarding mass movements in India, a subject of long-time discussion among Southern Asia missionaries of all denominations:

We have learned not to be afraid of mass movements in India, for two reasons: First, because mass movements are the only kind that will ever enable Christianity to overtake the natural growth of the population of these tropical countries, and to sweep on beyond that, and make India finally a Christian people; and second, the far weightier reason—in the great revival now sweeping India, and which has now been working for two years, we find that the basis of instruction which we have been able to give to thousands through the mass movements is now giving us a fruitage in the revival that is beyond all possible previous forecast. We have in these mass-movement churches a great host of people now instructed in the Scriptures, who now in this revival are receiving through the Holy Spirit a remarkable illumination which is transforming them into glorious and victorious congregations. And since

we are in such places reaping the very best of the results of the present revival, we gladly welcome new mass movements. God will indeed take care of his own seed, as He is proving in India to-day.

Putting Missions on a Business Basis

There is a movement on foot, in the Methodist Mission in India, following the example set by Presbyterian missionaries, looking to the careful estimation of the needs of the mission for the next twenty-five years, and to the formulation of a plain, business-like statement of these needs to the home church. The plan will probably first be submitted to the various finance committees for local details, and afterward harmonized through the executive board, and later submitted to the church through the Central Conference of Southern Asia.

Ravages of the Plague

A cable message from London to the secular press says that returns of deaths from the plague in India show the appalling total of 1,060,067 for the six months ending June 30. This number exceeds the total hitherto reported for any entire year. In a single week 82,000 were smitten, or at the rate of nearly 12,000 a day. In the **Panjab** provinces alone 58,857 died within the space of seven days. And yet, this fearful scourge has been in India so long and the people have witnessed its ravages for so many years that it is getting to be looked upon as a permanent and almost ordinary visitor, awful as it really is!

A Village Ready for the Gospel

G. S. Eddy, of South India, writes of a recent tour:

"I had scarcely entered the station when a fine boy about eighteen came to see me. He said: 'I studied in this Christian boarding-school years ago. I was convinced of the truth of Christ, and wished to become a Christian, but my grandfather prevented me, and my father forbade me. Since then both my father and my grandfather have died, and my property is now in my

own hands. I am of legal age to decide my religion for myself, and I wish to be a Christian.' I asked him whether he would stand fire if I came out to his village that night, and he said he would. I carefully questioned him and was delighted to find his intelligent, earnest hold upon Christ as a living reality, and I was much moved to hear him pray as to a friend that he had long known in Heaven. That evening when I arrived in his village there was a stir as they heard the news of the boy's decision. The head-man, with other leading men, representing some 200 non-Christians, filled the back of the church. After I had preached for half an hour, explaining the Christian religion to the people, the boy was baptized, and facing his relatives and the village, he witnessed clearly and bravely for Christ, telling them why he had become a Christian. Immediately the head-man of the village rose, and turning to me said, 'We will let this boy go to your Christian school. We will also send one of our Hindu boys, and they shall return and report to us. If Christianity is good for them, it is good for us. If they bring us a favorable report, we will all follow, and the 200 of us will become Christians.' This village is only one of a number that offer a bright hope of an early harvest."

Fruit Gathered by One Society

The American Board has three fields in India known as the Marathi, the Madura, and the Ceylon missions. Within the territory occupied are found a total of 5,500,000 souls, more than nine-tenths of them non-Christian. A Christian community of 35,232 has been gathered, and in the 109 churches 14,720 full members are found, most of them taken from the lowest stratum of society. A missionary writes: "It has been our privilege so to train them and their children that we are proud to think of them to-day as standing among the most progressive and the best educated of the people of this land. We believe in the power of a Christian

education, and we have to-day in our 530 schools, colleges, and theological seminaries 26,642 students, many of whom are Christian children, destined to become leaders in the cause of Christ and men and women of power in the whole community.

Hindu by Race, Christian by Choice

S. C. K. Rutnam, president of the Central College, Colombo, Ceylon, and a graduate of two universities—Madras, India, and Princeton, America—has arrived in New York. Mr. Rutnam is a Hindu by race and a native of Ceylon, and twelve years ago, while in this country, he spoke on many occasions, with great acceptance, in New York, at Chautauqua, Ocean Grove, the Christian Endeavor Convention at Washington and similar gatherings. He received his theological training in Princeton, N. J.

A Half Century of Progress in China

Rev. R. H. Graves went out to China as a missionary in 1856 and has recently written as follows of the situation as he found it:

We were not allowed to enter the city gates of Canton; nor were we permitted, either here or at any other "open" port, to travel more than 30 miles into the country. We had a European mail once a month, with the postage to and from America forty-two cents for a letter. Our mail went either by sailing ship or by steam around the Cape of Good Hope, or up the Red Sea to Suez, thence on camels back to Alexandria, etc.

A Strange Outcome of the Boxer Outbreak

The Boxer upheaval of 1900 cost the lives of 177 foreigners in Shansi Province, China. Had an indemnity been claimed for these lives it would have amounted to millions of dollars. At the suggestion of Dr. Timothy Richard, of the Christian Literature Society of China, in lieu of indemnity, a modern university was founded to enlighten the ignorance of the literati and through them the whole province. So it came about that the Imperial Shansi University was established in Taiyuanfu in 1901. Now twenty-five students of this university have been

sent to England where they are to devote about five years to further study, chiefly that they may be fitted to develop the vast resources of their native province and promote the cause of progress in that part of China. The young men, while in England, will be directed in their studies by Lord Li Ching-fang, the new minister of China to Great Britain.

Missionary Opportunities in China

It would be difficult to exaggerate the importance of the changes taking place in the Chinese Empire in their bearing on the opportunities for prosecuting missionary work. Every mail's dispatches bring new evidence on the subject. To give only one of them, Miss Lambert, principal of the C.M.S. girls' boarding-school, Fu-chau, says that a complete revolution has suddenly taken place in the views of the people regarding female education: formerly there was complete indifference on the subject and a general sense of its being not only needless but impossible on account of lack of brain power in the female sex, whereas now parents are anxious to have their daughters taught, and young men are seeking for educated wives. "There has never been," Miss Lambert says, "such a golden opportunity for the educational missionary of using education as a channel for imparting a knowledge of Christianity. Educated girls are likely to be much sought for as teachers in the new government schools, and if this is so it will be a grand opportunity for the spread of truth."—*Church Missionary Review*, London.

A God in the Making

L. C. F. Tomkins writes from Hankow that on a recent trip he came across an interesting instance of how idols come into being. A man belonging to one of the Buddhist vegetarian sects started on pilgrimage to a famous temple dedicated to the Goddess of Mercy, distant 300 or 400 miles from Hankow. Unfortunately, he became ill on the

way and had to return home, where he died. His fellow vegetarians, instead of burying his body, placed it in a sitting posture in a large water-pitcher, half filled with water, and covered it with another earthen vessel, plastering the whole over with lime. They then induced a man, who was reputed to be deaf and dumb, to worship before this, and gave out that he had been healed, whereupon scores of people from the immediate neighborhood came to be healed also. Mr. Tomkins says:

When we passed the spot we noticed that timber was being brought to build a temple in honor of this modern Aesculapius, where succeeding generations may worship. It was sad to see one after another doing obeisance before the rude shrine that had been erected, burning their incense sticks and muttering meaningless prayers, and then paying their money, and carrying away some river water in bottles, with a little incense dust mixt in it—a sure remedy for every disease from toothache to leprosy!

Chinese Student Volunteers

A Student Volunteer Board has been formed in Peking University, which already contains 47 Chinese students. The *Missionary Advance* says that last summer they all engaged in evangelistic work. The formation of this band, without even a suggestion from a missionary, is one of the hopeful signs of the self-propagating power of Chinese Christianity. Concerning the institution to which they belong John R. Mott says: "In my judgment Peking University is one of the most pivotal institutions in the world."

Chinese Women Coming to Their Own

One of the memorable scenes of the China Conference in Shanghai was the introduction of Mrs. Tseng Laisun, who, in the forties, was a pupil in the first mission school for girls in China. In the seventies she and her husband accompanied the notable group of Chinese youth sent to America to be educated, men who are now among the progressive leaders of the empire. At eighty-two she is still a woman of fine

presence, and an honored mother in the Chinese Israel.

An encouraging sign of the times in new China is the disposition on the part of the young college men to hold the educated woman in high estimation, and to brook no dishonor shown her. This was recently shown in a striking way in Kiukiang. The students in two government schools raised an agitation against a teacher employed in both, and secured his dismissal in disgrace from both institutions, because he proposed to take as a secondary wife a girl who had formerly been a pupil in the Methodist school in the city.

Chinese Honor a Missionary Secretary

Secretary A. S. Lloyd, of the Episcopal Missionary Society, wrote home as follows concerning one experience he had upon Celestial soil:

Returning to Hankow for Sunday we had an opportunity to see the splendid congregation that fills St. Paul's Cathedral. It was the more interesting because the women in training as Bible-women and many of the catechist school, as well as workers in different parts of the city, were there, along with a whole army of school-boys and girls that made one very glad to look at them. This morning was the chosen occasion to welcome formally the board's representatives. The welcome was emphasized by the explosion of 70,000 crackers!

Rome Making Gains in Korea

Korea, about which the newspapers have been saying much these past few weeks, has about 65,000 Catholics, with 43 missionaries from the Paris Seminary and 11 native Korean priests. The number of Catholics has been increased during the past few years by immigration from Japan, since several hundred Christian Japanese have gone to Korea to seek their fortunes.—*The Sacred Heart Review*.

A Japanese Barnardo

Mr. Ishii for eighteen years has conducted a Home for Orphan and Destitute Children at Okayama. This year it has had to be enlarged on account of the famine in the northern part of the country. Mr. Ishii visited

that region and advertised his willingness to receive any destitute children that might be sent to the Okayama Orphanage, with the result that in less than two months 825 children were added to the 375 that were already there. "It is one of the great transformations of the times, and is a work in which the world may well take an interest. Simple-minded, non-Christian Japanese peasants passing by the children's cottages throw over the fence one-yen or even five-yen bills, calling out to the house-mothers, 'Here's a trifle to help your good work.' People crowd the largest theaters in various cities, even on rainy nights, when the Okayama Orphanage Band, with its cinematograph views of life at the big home which cares for 1,200 children, is advertised."—*Missionary Herald*.

Japanese Missionaries for India

Rev. S. V. Karmarkar, of Bombay, contributes to the *Pioneer*, the monthly journal of the Young Men's Christian Association in Japan, an article with the above title, in which he pleads with the Japanese Christians to organize a foreign missionary society and send workers to India. Mr. Karmarkar was one of the representatives of India at the recent World's Student Christian Federation Conference at Tokyo in April. After the conference he visited several cities of the empire with other Christian workers for a series of evangelistic services, in which he proved himself specially acceptable to the Japanese. By this tour he won the affection and confidence of the Japanese Christians to a very marked degree.

If, however, it seems impossible in the near future to organize and establish such a mission, Mr. Karmarkar pleads for the exchange of Christian workers from missionary boards, Christian Associations, and Endeavor Societies as often as practicable. Such interchange of workers would firmly cement the band of Christian fraternity and tend to hasten the Christianization of these two great empires.

AMERICA

The Hordes of Immigrants

The year from July 1, 1906 to the corresponding date of 1907, records the largest total of immigration thus far in the history of the Republic, the total number of aliens landing in America being 1,285,349, an increase of 184,614 over even the year previous. Hungary has suffered most from this passion for removal, and of the village of Kerisova a most remarkable fact is recorded, quite unique in the history of emigration. At the last census taken in the village there was a population of 3,500. One by one the male residents answered the call of the great Western Republic until the *only adult male* to remain in the village was the mayor, and finally he succumbed to the reports of big wages in this country. As a result of this male exodus the women have elected a woman mayor in the village and women are filling the other municipal offices.

The New York Jewish Mission Field

Rev. Thos. M. Chalmers, in a recent letter to his prayer-helpers, has this to say of the Jewish mission field in New York:

We wish the children of God could have a vision of the Jewish field in its extent and difficulties, its needs, accessibility and wondrous promise. There are some 900,000 Jews in this great center, and about as many more over our land. Never were they so ready to hear the Gospel, nor so utterly helpless and hopeless in themselves. There is need for 100 men and women missionaries at once in New York, and each one of them would have 9,000 Jews to deal with. Another 100 workers are necessary to meet the need all over the land. In spite of Russia's 5,000,000 Jews and Austria's 2,000,000, New York City is now the most important Jewish mission field on earth. Touch Jews here and we touch Jews all over the world. God is laying the Jews of America, and especially of New York, on the hearts of many praying ones in other lands. This has come home to us in a marked way by means of letters from China, India, Australia and other places, which show how men and women are concerned for the welfare of our Jews, and are praying and getting native Christians to pray for the work here.

Our Need of Home Missions

Here is a statement of some things that happened among the 80,000,000 people in the United States last year: Number of murders and homicides in the country, 9,350, an increase of 138 over the previous year. Number of suicides, 10,125, an increase of 143; of these 7,242 were men and 2,883 women. Number of legal executions, 123, exactly the same as in 1905; 35 were hanged in the North and 88 in the South. Number of lynchings, 69, an increase of 3; all were negroes but 5; Mississippi led with 12; the wholesale killings by mobs are not included in the number. Number of people killed by automobiles, 209; injured, 851. The record of embezzlement, forgery, defaulting, and bank-wrecking aggregated \$14,734,863, an increase of more than \$5,000,000 over 1905.

These are evils which only Christ can permanently cure. Regenerate the individual and you will regenerate society.

Sunday-schools and Missions

The Silver Bay Sunday-school Conference, instituted last year, was attended this summer by twice as many as were present a year ago. The 200 were a picked group, representing superintendents and other officers, teachers, pastors, editors and officials of missionary boards. The six days were utilized to the full with the end in view of securing better instruction, more efficient methods, and especially for a closer correlation of Sunday-school work with the mission study movement now so marked in many quarters of Christendom. Throughout all the sessions the missionary note was no less dominant than at the recent convention of Sunday-school workers in Rome; but at Silver Bay, the object sought was the harnessing of the missionary enthusiasm now stirring especially among the young people to concrete Sunday-school undertakings. There was recognition of what the Young People's Missionary Movement has accomplished during the last five years

in inciting the study of missions through special classes. The number enrolled has grown steadily, this year 100,000 being enlisted in various denominations. But the Sunday-school is still a field almost uncultivated, so far as systematic and efficient instruction in missions goes.

Two theories prevail among those equally interested in arousing Sunday-school pupils to an appreciation of God's work in the world to-day. Some leaders are prone to emphasize the desirability of giving a missionary coloring and background to the exposition of the current lessons week by week. Something has been done in this direction by progressive Sunday-school magazines through the introduction of missionary illustrations and stories of heroes and brief items of missionary activities, together with pictures of mission plants. The other view is that such incidental teaching of missions however will not accomplish the object in view. A series of distinctively missionary lessons is needed for a given quarter of the regular lessons. The editorial conference at Silver Bay recommended the publication of such courses of study.—*The Congregationalist*.

A Model Church for Giving

United Presbyterians of this country are leading all the denominations in the ratio of the increase of their gifts to missions. Last year they gave \$100,000 more than the year previous, and the schedule decided upon at the recent assembly at Denver involves another advance of twenty per cent. This means an average gift of \$5 per member, the total aimed at being \$640,000, of which \$250,000 is designed for foreign and \$150,000 for home missions. This noteworthy advance is due in considerable measure to the work of J. Campbell White, for several years secretary of a special forward movement in the denomination, and now secretary of the Laymen's Missionary Movement. If other Protestant denominations were giving as generously as the United Presbyter-

ians, the sum total of gifts would be immensely greater.

How the Indians Give

Indian converts are generous givers, as will appear from this partial list of contributors to the offering of the First Crow Indian Baptist Church, of Lodge Grass, Montana, sent to the Home Mission Society not long since: White Arm heads the list with \$3.00; Pretty Shell, Bull Weasel, Barney Bravo and three others follow with \$2.00 each; and 20 more with smaller sums, among them Not Afraid, Kills Twice, Bear Don't Walk, Mrs. Don't Walk, White Man Runs Him, Red Wolf, Bad Heart, Big Sheep, Flat Back, and Mrs. Pretty on Top. The total amount bestowed by 26 men and women was nearly \$30.00.

Southern Presbyterian Successes

Of 2,256 accessions by baptism to the Southern Presbyterian foreign missions last year, the largest numbers were in Africa, Korea and China. In Africa 1,500 applicants were examined, 800 of whom were received and baptized during a missionary tour of two months. In Korea 415 adults were baptized, averaging 46 to each ordained missionary. In China 299 persons were baptized, constituting more members received during the year than were gathered in by the whole mission during the first thirty years of its history.

A Secretary to See for Himself

Mr. Harry Wade Hicks, the Young People's secretary of the American Board, is to go on a foreign tour, lasting nine or ten months, beginning this fall. His itinerary includes Turkey, India, China and Japan, and he expects to press into the interior of these countries and see the hand-to-hand work of the missionaries in out-of-the-way places. It is hoped to find three or four business men who will accompany Mr. Hicks, at their own expense, and who will thus make up an unofficial deputation. This is a rare opportunity, as special arrangements will

be made for studying the work, and the party will have the advantage of the leadership of an officer of the board. On returning, the deputation will make a special effort to interest young men in missions.

A Pygmy Missionary for Africa

Ota Benga, a Kongo pygmy, who has been living for some time in an orphan asylum at Brooklyn, has refused to accompany an exploring expedition to Africa, for the reason that he wishes to remain in America for a few years and qualify himself to become a missionary. The Baptist Ministers' Association of New York will send him to the Virginia Seminary at Lynchburg, as soon as he has acquired a good knowledge of the English language. Ota Benga was brought over for exhibition purposes last year, and spent some time in the monkey-house at the Bronx Zoo, until the colored pastors in New York demanded his removal.

South America as a Mission Field

Missionary work upon this continent has required an especial amount of wisdom and patience to gain a foothold. In Ecuador "the constitution excludes all other creeds." In Colombia, Peru and Bolivia very little progress has been made. In Venezuela the Spanish Bible has been widely circulated. In Brazil, Chili, Argentine Republic, Paraguay and Uruguay the law grants the missionary an entrance. For over a population of 40,000,000 there are about 300 missionaries with a membership of about 2,000 communicants. With all the opposition, South America is a most hopeful field.

Difficult for the Spelling-book

Some boys and girls think that French and German are difficult languages to learn, but how would they like to have to translate the Bible into Lengua, a South American language where "Sohog-emek-wakthla-mokem-inik-antanthlama" is the word for "eighteen"! Literally translated, it is: "Finish my hands, pass to my other

foot—three," for fingers and toes act as units. Another interesting word in this language is "Waitkyanamankuk-ingminik-ikpithmuk," which means "butter." Literally, it is: "The grease of the juice of the udder of the cow."
—*Bible Society Gleanings.*

EUROPE

An Appreciation of William Booth

The following well-deserved words recently appeared in the editorial columns of the *New York Times*:

General Booth is an enthusiast, but no visionary. He believes in the inherent goodness of humanity, in the possible redemption of the vilest sinners, but it is not known that he cherishes any illusive or dangerous theories opposed to law and order as at present constituted. Since his formation of his Hallelujah Band in the early sixties he has labored zealously to Christianize the multitude, to purify the public mind, and to improve the material welfare of the poor. The Salvation Army's doings have frequently been ridiculed by the frivolous, and have given much pain to the morbidly discreet. But the purity of General Booth's methods has never been questioned, while the immense good he has accomplished speaks for itself the world over.

Hence, in his seventy-eighth year, he is revered more highly than any living prelate, except the Pope of Rome in his splendid isolation. There are many others conducting similar evangelical and spiritually uplifting work in smaller fields, but there is none his equal in the public vision. Since he received his honorary degree at the University of Oxford, General Booth has been making a tour of Great Britain in a motor car. In every humble hamlet there is a branch of the Salvation Army. He has been received everywhere with veneration by great throngs. No emperor ever called forth a greater manifestation of his power over the people. He has lately appointed his own successor, a privilege denied to the crowned kings.

Work in London for Russian Sailors

An intensely spiritual work in London, says the *London Christian*, has been quietly and persistently carried on in the Sailors' Palace, E., by Rev. W. Fetter. He has now finished his four years' course at the Pastors' College, and feels the burden of his own great country upon his heart. So he returns to Russia with the great message of the Gospel of the grace of God.

He might have pursued his theological and literary studies only, but he began working among his own Russian compatriots in London, chiefly sailors. After the opening of the Passmore Edwards Sailors' Palace, the first use of the John Cory Hall, in the Alexandria wing, was the Sunday Russian service—so intense, so spiritual was it that it was a great fight of faith. With the simple sailors came men and women, some anarchists among them, and proclaimed the gospel of the bomb, bullet and dagger; but the Spirit of Christ proved stronger than the spirit of evil. Several were truly converted, and were baptized in the East London Tabernacle. It was a sight never to be forgotten to see these Russians on their knees, and one after the other pouring out his and her heart in simple, spontaneous prayer. Only a little while ago not one would bow the knee to Christ. Mr. Fetler writes on leaving: "I can not quite see that, in face of the great need of the Gospel for the Russian sailors, how we could conscientiously drop the work." A Russian brother, not much educated, it is true, but whose heart God has touched and changed (blest indeed by the ministry, a first-fruit under Christ), who has been visiting the ships and helping, will hold his little meetings—holding forth the light till further help shall come. While this was going on among the Russians, a daily Bible class was held by missionary Tierney among the Japanese officers staying at the palace.

European Revolt Against the Vatican

The *Converted Catholic* sets forth the situation upon the Continent in these words:

The Roman Catholics of four different nations are making much trouble for Pope Pius X—France, Austria, Germany and Italy. In France they have refused to give any more public money for the support of the Church. In Austria they are, by thousands, becoming members of evangelical churches and organizations, because they are finding that the doctrines and ceremonies of Rome fail to give them any spiritual help. The Germans are resisting the attempts of the Vatican to keep them in intel-

lectual bondage. The Italian protest is against the Papal attitude toward modern science and democracy.

Rome's Missionary Activity

The Paris Seminary for Foreign Missions has just issued its annual report. The activity and self-sacrifice of these French missionaries in foreign fields makes rather suggestive reading, in view of conditions at home. Members of the society are laboring in Japan, Korea, Manchuria, China, Tibet, Tonquin, Cochin-China, Cambodia, Siam, Malacca, Laos and parts of India. In all of these missions there are by the latest reckoning 1,423,428 Catholics, 5,478 churches or chapels, 36 bishops, 1,384 European priests, 739 native priests, 2,727 catechists, 42 seminaries, 2,247 seminarists, 302 Brothers, 193 communities of Sisters, with 6,506 Sisters, European and native; 3,955 schools, 119,448 scholars, 337 children's asylums, with 21,461 children; 96 industrial schools, with 3,115 children; 484 pharmacies and dispensaries, and 112 hospitals.

Berlin Missionary Society's Work

The work of this society in South Africa is in an especially prosperous condition. In the 58 stations are employed 93 European laborers, 10 native pastors and 222 native helpers, while 46,000 heathen are now members of the Christian Church. The Lord's blessing is most evident in the Transvaal. When the first missionaries settled there, in 1860, the Boers welcomed them with the words, "The black heathen are too bad and too superstitious. You will not baptize one of them." Yet to-day there are 25,000 native Christians under the care of the German missionaries in the Transvaal. The station Medingen was founded by missionary Reuter in October, 1881. The celebrated Queen Modshadshe, rain-maker and witch, led in the opposition to the Gospel. Soon some souls were saved. Then chief Khashane and his brother David died a martyr's death for Christ. Now Christ has triumphed and Reverend

Reuter is pastor of a congregation of 1,400 natives, who live undisturbed in quietness and peace.

Swedish Missionaries of a German Society

The Leipzig Missionary Society has a most interesting and prosperous work in India, where it has gathered more than 20,000 professing Christians in its 48 stations. In the southern part of India it has a so-called Swedish diocese, where Swedish laborers are exclusively employed in the five stations (1 upon Ceylon). These Swedish laborers are aided by 90 native helpers, viz: 2 ministers, 4 catechumens, 64 teachers, 3 evangelists, 11 women teachers and 6 Bible-women. The main work is the preaching of the Gospel, which is accompanied by the distribution of Christian literature. The effectiveness of this distribution is shown by the fact that the heathen have commenced to distribute anti-Christian literature. The Zenana workers find many open doors and instructed 140 women and girls in 40 homes last year. A small free dispensary proves very helpful in the work. In the 31 missionary schools 1,163 native (heathen) children received Christian instruction, and of these more than 80 per cent. were boys. The native Christians with the five stations of this Swedish diocese number 1,853, and live in 107 villages, so that it is apparent that native congregations are very small. The reports of the spiritual life and Christian activity in these congregations are not very encouraging.

Ex-Priests' Refuge in Rome

Tidings come of the momentous religious conflict in France. The "Los von Rom" movement is gaining ground in Austria; Italy also is waking up to see the chains of superstition which bind her. There are many Roman Catholic priests whose hearts find no rest without separating entirely from her communion because they find so many of her teachings contrary to the Word of God. It was for these that this Refuge was founded

in response to their own earnest supplications.

The late Rev. Commendatore Matteo Prochet helped largely in reorganizing the Refuge, and was for some time its president. The Refuge will probably become connected in a special way with the Waldensian Church, tho *retaining strictly the undenominational character*. The stay of each ex-priest is naturally limited, as the object of the house is merely to provide a temporary home for him till he can find employment by which to support himself. Some find secular occupation, such as teaching, office work, etc. But several are now preaching in different parts of Italy. MISS C. M. WARD.

Methodist Work in Italy

The Italy Conference of the Methodist Episcopal Church that met at Rome, May 15, reported that during the previous year more than 900 converts were received on probation, a Sicilian congregation having had 170 conversions. Three new church buildings were erected. The college in Rome and the institutes in Rome and Venice are prospering, and a preparatory school for evangelists and teachers has been opened in Florence. In several places in northern Italy the ministers frequently preach in the public squares to audiences of 1,000.—*Christian Work and Evangelist.*

AFRICA

The Moslems in Egypt

A recent authority places the number of Mohammedans in the world at 232,966,170. Numerically, therefore, one twenty-sixth of the Moslem population of the world is to be found in Egypt. This does not give a true idea of the influence which Egypt exerts in the Moslem religious world. Arabic is the language of the Koran. No country, therefore, whose language is not Arabic could properly claim primacy in the Moslem religious world. Among Arabic-speaking Mohammedan nations, giving us an aggregate population of some 45,000,000 souls

Egypt may certainly claim to be the leading nation, both because one-fifth of that world is to be found in the Nile Valley, and because Egypt, with her great Mohammedan University, the Azhar, is the acknowledged seat of Mohammedan learning. Egypt is, therefore, in a true sense, the center of the Moslem world, the citadel of its power, the stronghold of the Crescent. If Christianity can carry, by assault or by siege, this "Port Arthur" of Islam, we may easily count upon victory for the army of Christ along its whole far-flung battle-line.

REV. CHARLES WATSON.

The Greatest Thing in Egypt

Dr. A. D. Hail writes on this theme in *The Cumberland Presbyterian*: "It is not the pyramids, the sphynx, the tombs, the old temples or the great works which have wrought such marvelous change in the Valley of the Nile. It is not what the average tourist sees. There is something greater than all these. There is a work being done which will be growing in cumulative results for good long after the pyramids have passed, and the other great works of men's hands have ceased to be. This greatest thing in Egypt is called, popularly, 'The American Mission.' This is maintained by the United Presbyterian Church in the United States. Sometimes this body of Christians at home are called the 'Psalm Singers,' because they use only the psalms of David, or the psalter, in their worship. One can almost justify their custom in this respect when the amount of doggerel that passes for Christian hymns is considered. It was our privilege to attend several meetings of the Christian Endeavor Society in Cairo, prayer-meetings and preaching services, where the psalter was exclusively used. Set to modern tunes and accompanied by an organ, the music was deeply inspiring, and touched by the words of the Holy Spirit's shaping helped one into suitable spiritual frame of mind and feeling that strengthened greatly the soul of devotion."

Hope Even for Abyssinia

One of the most difficult mission fields in the world to-day is Abyssinia, in East Africa. In common with many other parts of Africa, it has been influenced by contact with Mohammedanism. With this faith it combines much of the demon-worship which is prevalent among the Sudanese and natives of Kongo. And last of all, as if to seal it against missionary enterprise, the nation lays claim to a form of Christianity that has come down from the fourth century, and which, however degraded since its foundation, has still sufficient evidence to create a stumbling-block against any new propaganda that may be introduced from Europe or America. Emperor Menelik is personally favorable to the missionaries, and would undoubtedly lend encouragement to their work if it were in his power. As it is, the "abun," or Abyssinian pope, prevents any outward sign of favor and engenders among the people a violent prejudice against the Christian teachers and colporteurs.

First Moslem Converts in Hausaland

Bishop and Mrs. Tugwell, with their party from England reached Zaria on April 13th, and on Sunday, the 16th, the bishop had the joy of baptizing two converts from Islam, both former mallams. It was an impressive service, as the candidates left their number to descend the bank of the stream, and then after immersion in the name of the Triune God and the signing of the cross on the men's foreheads were welcomed by the Christians on the other side. One of the lookers-on, himself an inquirer, observed, "I never felt so ill before as I did when I saw my friend cross the stream and leave me behind." Seven years ago Bishop Tugwell, with a band of four European pioneer evangelists, were expelled from Zaria, and as they mournfully passed out of its gates they prayed that the day might come when they should reenter it in Christ's name, but it did not seem possible that within seven years not only would a mission

be established there but Mohammedan teachers would openly confess Christ in baptism.—*The Church Missionary Review*.

Slave-trading in Tripoli

The Anti-Slavery Society of Italy has received further evidence of the trade in slaves between Tripoli and Constantinople, and of the complicity of the Turkish authorities therein. The representative of that Society at Smyrna, Dr. Ernesto Basso, hearing of the arrival there in April of a steamer from Tripoli of the Mah-soussé Company, which had on board two female slaves on their way to Constantinople, asked, through the Italian consul-general, for permission to be present at the examination of the ship. This was refused by the Turkish chief of police, but the dragoman of the Italian Anti-Slavery Society and the cavass of the Italian consulate attended the examination. Instead of the two mentioned in the telegram, three female slaves were found traveling with their master, a high Turkish functionary, who was going to Constantinople. As the police refused to have the slaves put ashore, Doctor Basso went again to the Italian consul-general, who telegraphed to Constantinople to procure the liberation of the slaves on the arrival of the vessel. This is not merely a question of humanitarianism, but one of international law; a convention recognized by all the Powers is flagrantly and persistently violated by Turkey, who could do most to make it respected.—*Anti-Slavery Reporter*.

The Educated African

The results of a careful inquiry by the Rev. A. E. LeRoy, of the American Zulu Mission in Natal, concerning the boys who have passed through his seminary during the last 50 years, shows that there are now living over 800 whose lives can be traced, and of these it is found that only eleven (*less than one and a half per cent.*) have ever been convicted of crime. Of 47 of these boys at present employed in

Durban, *unqualified approval* was expressed in 44 instances by their employers. A similar inquiry concerning those working in Johannesburg showed that out of 44 boys, unqualified approval was given in 38 cases, five were slightly less satisfactory, and only one had been discharged—and that for drunkenness. ("Gets drunk occasionally, *just like a white man*, but absolutely the best boy I've ever had!" writes one employer.)

Prison statistics regarding educated natives tell a similar story. Out of nearly 2,000 criminals in Durban gaol during 1904-5 there were *only five* sufficiently educated to read in the Fourth Reader. According to the census report of Natal, only 82 out of 1,862 natives in gaol on the day of the census were able to read and write.

It may fairly be asked whether exact statements, such as the foregoing, in which no attempt is made to cover up the failures, are not entitled to greater authority than the vague and irresponsible denunciations of missionary education to which we are so often treated.

ISLANDS OF THE SEA

A New Mission to Australian Aborigines

About two-thirds of the way down the eastern shore of the Gulf of Carpentaria there is a small creek, very difficult to find from the sea. Words can hardly describe the sense of remoteness from everywhere which this region suggests. There is no shipping in the gulf. There are no settlements on its shores. With the exception of the three Presbyterian mission stations there are no white men within hail of it. It is a black man's region, peopled by naked, shockheaded aborigines who live in the bush.

This Trubanaman Creek is the spot chosen for the formation of a new (S. P. G.) church mission to the aborigines. Ten miles inland the station stands near the southern boundary of a 500 square mile reserve which the Government of Queensland has recently given for the blacks.

The Mitchell River Mission, as it is called, is the newest of the missions at work among the Australian blacks. Rev. St. Clair Brisbane writes, after a recent visit:

"A year ago the site of the station was virgin bush. The naked savages who crowded round us a fortnight ago with explosions of laughter, whose shoulders we patted, who parted from us with friendly yells of approval, regarded the white man twelve months since as their natural enemy, and were prepared to spear him whenever they could. Indeed, they attempted to rush the camp of the missionaries upon their first arrival. But now all is changed. They trust us. They understand that the 500 miles of country reserved for them is their own; and on their part they are prepared to stop spearing white men's cattle.

"How has the change been effected? The Bishop of Carpentaria and the Rev. E. R. Gribble made a memorable expedition to this region in June, 1904, and again in July, 1905. They selected the site of the station, established relations with the neighboring tribes, started the erection of a temporary mission house, and after a month's stay departed leaving three missionaries in charge.

"The few natives who soon gathered there have built, besides the mission house, a sleeping hut for themselves, a school, and two huts for the married couples, while a hospital at the time of my visit was nearing completion.

"The bishop computes that at least 700 blacks have visited the mission between July, 1905, and July, 1906.

"Here, if anywhere in the world, the Church is working upon virgin soil. These missions are refuting the oft-repeated formula that it is impossible to raise the Australian aboriginal. The moral of Yarrabah, of Mapoon, of Mitchell River is that, given favorable circumstances (especially isolation from contact with the non-Christian whites), the Queensland aboriginal is docile, law-abiding, quick to learn and need not die out."

Gospel Work in St. Helena

This little island in the South Atlantic, famous as the prison of the ex-Emperor Napoleon and later for Boers during the late war, has become isolated by the stopping of commerce and the withdrawal of the British garrison. Numbers of people are to be thrown out of employment, and government officials are being reduced both in numbers and salaries. This means, of course, diminished trade, and, by reason of the general impoverishment of the island, the difficulty of maintaining evangelistic work is accentuated, and necessitates an appeal to the Christian public at home. For more than 60 years Gospel testimony has been faithfully borne by a band of believers, who, in days of prosperity, were able to find the needed funds for the support of their three centers of work at Jamestown, Knollcombe and Sandy Bay.

In 1845, a young man, who had been brought to a saving knowledge of the truth in Cape Town, decided upon a visit to his native island home, and was greatly distressed to find the well-nigh heathenish condition in which the people were living, and on his return to the mainland began to interest a number of his friends in Cape Town. As a result of his strong representations, a committee was formed to undertake Gospel work in the island.

The present pastor in charge of the work is Rev. W. J. Buchanan, and help may be sent to him, care of Rev. Ernest Baker, Cape Town, South Africa.

One Hindrance in the Philippines

Judge Ide, of Vermont, at the annual banquet of the Board of Trade and Merchants' Association, at Fitchburg, Mass., recently gave a statement of conditions that affords a very simple explanation of the alleged hostility of many Filipinos to our rule; especially when it is remembered that in the old Spanish days the insurrection was really directed more against the friars than against the King of Spain.

Judge Ide said, according to the Boston *Herald*:

The civilized inhabitants of the Philippine Islands are Catholic, but there is among them a great schism or division, and an attempt to found an independent Philippine Catholic Church. It is evident enough to any person who is familiar with conditions in the islands that a withdrawal of the restraining hand of the United States, and a passing of the whole power of government over to the Filipinos unrestricted, would result almost immediately in an attempt on the part of a considerable portion of the Filipino people to go beyond the complete separation of Church and State which now exists under the American rule, and to confiscate the vast properties and estate of the Church and to take them over by the government, as has been done in Mexico and many other countries.

A Hindu Missionary for Fiji

Udai Singh, a recent graduate of Bareilly Theological Seminary, has gone as a missionary to the Hindustani emigrants in the Fiji Islands, the first graduate of the school to go out under regular appointment to a foreign mission field, altho other students have at various times been in one or another of the British colonies. When the Wesleyan Mission in Fiji began correspondence with its missionaries in India regarding a worker for the Hindustani colonists, the request was forwarded to Bareilly Seminary, resulting in Udai Singh offering himself for the work. Mr. Singh and his family, consisting of a wife and four children, went to Fiji on a steamer carrying emigrants under contract with the Indian Government, thus having an opportunity on the long voyage to become acquainted with some of the very people among whom they are to labor. The Methodist Episcopal Church has no work in any of the fields where Indian colonists go by the thousands.

A Polyglot Church in Hawaii

The membership of the Congregational churches in these islands is composed of Hawaiians, Chinese, Japanese, Portuguese, Koreans, Filipinos and those in whom the blood of Orientals mingles with that of Anglo-Saxon, French, German and Norwegian. And

they are making notable progress toward a unity based on Christian faith and sympathy and patriotism. Church, social settlement, school and college are interrelated in bringing out the best in these peoples of various nationalities, and the ways in which it is done are a fascinating study. The Hawaiians, tho declining in numbers for more than a generation, increased five per cent. last year in church-membership. New plans recently put into operation have reversed the long decline of religious life among the native and mixed races.

MISCELLANEOUS

Let Orientals Remain Oriental

Dr. J. P. Jones, a missionary of long experience in South India, writes: "There is danger to-day, and it is inevitable that missionaries from the West should be too ambitious to occidentalize the native Christian community, ignorant of, or indifferent to, the grand possibilities of thought and of life which lie in Eastern character and teaching. It is much easier to thrust upon them everything Western than it is to appreciate and to conserve many things Eastern. The future missionary will learn wisdom from the past, and will enter upon his work with less depreciation of things Oriental, and with a large desire to conserve to the utmost Eastern habits of thought and social customs, so long as, and so far as, they can be made the vehicles of Christian thought and the channels of Christian life. Herein must lie the best means for a speedy coming of the kingdom of Christ in India."

Let Other Speakers Do Likewise

M. Coillard was not only one of the most remarkable of modern missionaries, but was equally successful as a missionary deputation. We commend to the attention of missionary "deputations," in explanation of this success, the following words of his biographer: "His addresses were carefully thought out. Some people have one lecture which they repeat everywhere. This

he would never do. He could not speak to half a dozen schoolgirls (unless taken by surprise) without devoting an hour or two to preparing his address, or rather preparing himself to deliver it. 'I can't feed people on stale bread,' he would say when urged to leave it for some social engagement, and once he wrote, 'I have not dealt in missionary pastry only, but in the Bread of Life.' This was true. His addresses, as heard, seemed always remarkable for a certain primordial freshness and simplicity springing from the fact that as a man he had lived close to earth, and as a Christian close to heaven. No one who heard him speak seemed able to forget it."

A Comparison of Protestant and Roman Catholic Missionary Figures

Professor Warneck, the great German authority on missions, furnishes the following interesting figures:

I. ROMAN CATHOLIC MISSIONS

Asia: 4,032,000 converts; 3,948 male and 5,022 female white laborers; 10,437 schools, 315,970 pupils.

Africa: 481,800 converts; 1,936 male and 1,342 female laborers; 2,725 schools, 138,560 pupils.

Australia: 110,650 converts; 486 male and 309 female laborers; 542 schools, 18,179 pupils.

America: 651,000 converts; 1,164 male and 650 female laborers; 517 schools, 23,518 pupils.

TOTAL: 5,275,450 converts; 7,534 male and 7,323 female white laborers; 14,221 schools, with 496,227 pupils.

II. PROTESTANT MISSIONS

Asia: 1,946,500 converts.

Africa: 1,186,000 converts.

Australia: 290,000 converts.

America: 8,427,500 converts, not counting converts from Protestant families, but including 7,225,000 negroes.

TOTAL: 11,850,000 converts; 7,850 male and 3,950 female white laborers; about 27,500 schools, with 1,180,000 pupils.

Thus Roman Catholicism employs a much larger number of female laborers, while Protestantism outdistances it far in missionary education. The number of Roman Catholic converts is only 650,000 larger than that of Protestant, the more remarkable in view of the fact that Roman Catholic missions were started centuries before Protestants understood the meaning of the Great Commission.

A Missionary Stock Company

A stock company to support a missionary is a new idea just put into effect in the Andrew Presbyterian Church, Minneapolis. With two hundred and fifty shares at \$100 each, the fund amounts to \$25,000 and will produce an income of \$1,250, which is to be used to assure the salary of Rev. J. H. Nichol, who goes as a special missionary representative of the Church to Syria. Certificates which are issued for the shares may be paid in full, or only the interest at five per cent. need be paid. In case only part of the share is paid, the interest on the balance is required. One-half the desired amount was raised recently at a congregational meeting.—*Spirit of Missions*.

The Message and the Man

How much of the power of the deed depends on the doer, and of the message on the character of the messenger! Mr. Stead says:

The net result of all my journeyings hither and thither is to deepen the conviction which I have constantly express in all appeals for help in social and political service—that almost everything depends upon the *personality* of the *individual*, and comparatively little upon his *station*. Given sufficient fiery earnestness in the heart and soul of man or woman, that quality outweighs all others. Over and over again I have found in my travels that the real center of momentum was not where it seemed to be—among the highly placed and wealthy. It was to be found in the heart of one man or woman of those who are in dead earnest, who are ready to take no end of trouble to sacrifice their own means, however scanty, their own leisure and their own convenience in order to secure the triumph of their cause.

Some of the World's Dreamers

Carey was a cobbler, but he had a map of the world on his shop wall, and outdid Alexander the Great in dreaming and doing. Many a tinker and weaver and stonemason and handworker has had open windows and a sky and a mind with wings. What thoughts were in the mind of Jesus at his work-bench? One of them was that the kingdoms of this world should become the kingdoms of God—at any cost!

OBITUARY

Dr. W. G. Lawes, of New Guinea

News has recently come of the death of this veteran missionary of the South Sea Islands.

He left London in 1861 on the *John Williams*, as a young man of twenty-one. He was the first European missionary to settle on Niué (Savage Island), the inhabitants of which had resisted missionary enterprise for thirty years. Native evangelists had established a footing on the island when Doctor Lawes reached the station, and good progress followed his settlement. Doctor Lawes quickly mastered the language and in seven months was able to preach. Eight years later his brother, Rev. F. E. Lawes, joined him; and six years afterward Doctor Lawes, having translated the New Testament into the language of Niué, was transferred to New Guinea, upon which island he left an indelible impression.

It was Doctor Lawes who prepared the way for the annexation of what is now known as British New Guinea. The efforts of Doctor Lawes were also directed toward raising the standard of education. In 1894 he established a training institution for native evangelists at Vatorata, where young Papuans—men and women—are educated and trained to do at least "three hours a day outdoor work." He engaged in translation work, and through the British and Foreign Bible Society published his linguistic work.

The versatility of the departed missionary found abundant scope. In the early days of his work in New Guinea much pioneering was done along the coast, placing new teachers, examining what others had done, and bringing the sick to Port Moresby for careful nursing. Converts multiplied, and herein the New Guinea Mission differs from most others in its early, rapid, and continuous success. Here men were found dark and ignorant, with the unrestfulness of the savage. Into these once dark homes light and peace have come with the acceptance of the missionary's evangel.

Doctor Lawes only retired from New Guinea last year at the age of sixty-seven, and had made his home in Sydney. The manifold services God enabled him to render will cause his name to be held in affectionate remembrance, even as is the case with his martyred companion, James Chalmers.—*The Christian*.

Andrew M. Milne, of Argentina

A telegram from Buenos Ayres, dated August 22, announces the death of the Rev. Andrew M. Milne, during forty-three years agent of the American Bible Society for its La Plata Agency.

Since the establishment of the Agency in 1864, Mr. Milne has rendered very valuable services in laying the foundations of the Society's operations in all the capitals and in many cities of the republics of South America, besides organizing and supervising a most energetic force of colporteurs in a region whose area equals that of the United States, including Alaska. He circumnavigated the continent once, crossed the Cordilleras ten times, and passed from the Atlantic to the Pacific or vice versa by sea many more times. His sales of Scriptures with his own hands are literally to be measured by tons, besides for greater quantities disposed of by his colporteurs.

Dr. John Packer, of Burma

On June 4 Rev. John Packer, D.D., of Rangoon, passed away, in the seventy-second year of his age.

Doctor Packer was born in England, but early moved with his parents to the United States. He was appointed a missionary of the American Baptist Missionary Union in 1872, and took charge of the Baptist College at Rangoon. Later he laid the foundations of the station at Merkila. He was a man of fine scholarly attainments and possessed much architectural skill; he was also a musician of ability. The workers in Burma will sorely miss his cooperation and many friends mourn his departure.

FOR THE MISSIONARY LIBRARY

ISLAM AND CHRISTIANITY IN INDIA AND THE FAR EAST. By Rev. E. M. Wherry, M.A., D.D. 12mo, 238 pp. \$1.25, net. Fleming H. Revell Co., 1907.

Doctor Wherry is an authority on Islam in India. He has been a missionary there for thirty years and is a careful student of the conditions and problems among Moslems and missions to them. In these lectures he sums up the results of his studies of the religion, its historical progress in Asia, the present status of Moslems in the East, the Moslem controversy and the efforts to win these people to Christ. The book is especially valuable to earnest students of the situation, those who wish to work and pray more effectively for progress in this great campaign. Many will find here new light on the difficulties that confront missionaries to Moslem and at the same time new encouragement in the expectation of ultimate victory.

THE DEVELOPMENT OF RELIGION IN JAPAN. By Prof. George William Knox. 8vo. \$1.50, net. G. P. Putnam's Sons, New York, 1907.

This is an interesting and instructive history. The Japanese do not know where their ancestors came from, except that they came by water. They were very barbarous, and found barbarians in the interior and social conditions not promising. Men married their wives' sisters, and other immediate relatives, even when the ruler was a woman, as sometimes was the case. Even when more organized life began, in a very rude way, in the third or fourth century of our era, the people lived in huts, agriculture was primitive, the people living by fishing and hunting. Shintoism—the "Way of the Gods"—was introduced and established in the sixth century, under a ruler who came from southwestern Japan and established a rude form of government. In time people came from Korea and brought knowledge from China. Buddhism found its way, introducing books, monasteries, nunneries, and temples. Confucianism

came from China and still wields power among the people, especially among the educated. Now Christianity is succeeding those human systems. This history is unique. It begins nobody knows where, but culminates in the establishment of Christian schools, and of an orderly government. Doctor Knox's book traces the unique development of a nation—at the outset a handful of barbarians—now one of the great forces of the world, with a fine school system and strong Christian churches.

A CENTURY OF PROTESTANT MISSIONS IN CHINA (1807-1907). Edited by D. MacGillivray. 8vo, 677 pp. \$3.00. The American Presbyterian Mission Press, Shanghai, China, 1907.

This is an historical volume published in connection with the Centenary Conference—not to report the proceedings but to give the results of missions in China which made the conference memorable. It is a valuable compendium of the Protestant missions given by societies and including historical summaries, statistics and other important facts—such as the first missionaries, first converts, first tours, etc. A large statistical table is included giving the figures for all China, including those for Roman Catholic work. The appendix includes a brief chronology, a list of martyrs, missionary biographies, books on missionary methods and general works on China. The map is large, full and clear. Every student of missions in China would do well to possess a copy of this comprehensive compendium.

THE CONQUEST OF THE CROSS IN CHINA. By Jacob Spreicher. Chart and illustrations. 8vo, 369 pp. \$1.50, net. Fleming H. Revell Co., New York, 1907.

The plan of these lectures is essentially different from that of the books edited by Marshall Bromhall or D. MacGillivray. Here China is considered as a whole and missionary work as a unit. It is an orderly discussion of the main characteristics of the Chi-

nese, the Protestant missionary, the methods of work and the problems of Chinese churches. Mr. Spreicher—a Baptist missionary of broad view—shows the importance of the small native churches scattered throughout China. He believes in putting large responsibilities upon the Chinese pastors and preachers and holds that the missionaries are successful in proportion as they succeed in training the Chinese to carry forward the work. Mr. Spreicher gives a clear view of the domestic political situation in China and the difficulties of evangelizing the Chinese due to their conservatism, pride, superstition and other characteristics. He clearly shows, however, that they make strong Christians who may be depended upon to evangelize their country.

UGANDA BY PEN AND CAMERA. By C. W. Hattersley. 12mo, 138 pp. Illustrated. \$1.00. The Union Press, Philadelphia, Pa., 1907.

Here is an unusually bright, entertaining and informing little book by a missionary in Africa's most fascinating mission field. Mr. Hattersley describes the country, people, customs and incidents of mission work in a few words which are graphic and gives details that are truly illustrative. The chapters would form excellent readings for missionary societies and give fine material for talks to Sunday-schools and young people's meetings. The first thing that natives ask about a missionary is, "Is he a kind man?" If told that "he has kindness," they want to come and see him, but if he is irritable they take care to stay away. The hackneyed incidents and facts are omitted and fresh interest marks the whole volume.

BOYS' CONGRESS OF MISSIONS. By Emma Emilie Koehler. 12mo, 183 pp. Illustrated. 50 cents, *net*. The Westminster Press, Philadelphia, 1907.

Miss Koehler writes from experience on successful ways to interest boys in missions. Her plan is attractive and has been proved practical. It is worth trying in hundreds and thousands of

churches. This congress began in 1898 with a class of eleven boys. It includes a complete organization with floor, refreshment and decorating committees, a monthly meeting, reports, offerings, practical work, good times and a growing interest in missions. One becomes quite enthusiastic in reading of this B.C.M. as to the possibilities of enlisting boys in all parts of the country in this mighty movement. The book should be a boon to leaders in boys' work.

EASTERN MISSIONS FROM A SOLDIER'S STAND-POINT. By Col. G. H. Scott Moncrieff. 12mo, 180 pp. 2s. Religious Tract Society, London, 1907.

Here is another answer to critics, who will not listen, and to doubters, who prefer to doubt. Colonel Scott Moncrieff not only gives his own opinion and views of missionary work as he has seen it, but quotes other prominent men, as Lord Lawrence, Sir Chas. Elliott, and others. He describes work in the Punjab, North China, the Afghan frontier, and Baluchistan, and speaks a warm word for men and women who are working faithfully and efficiently in these difficult fields. The book will deal a Gatling gun death-blow to ignorant and unfriendly critics if they will only get in its way.

COREA, THE HERMIT NATION. By William Elliot Griffis, Eighth edition. Revised. 8vo, 512 pp. \$2.50. Charles Scribner's Sons, New York, 1907.

For nearly twenty-five years this has been a standard book on Korea. It was first written when Korea was almost unknown to the West. Historically it has a wealth of information, and contains likewise a full description of the government, social life and customs and religions as they were a quarter of a century ago. In these points and in the bibliography the volume has not been brought up to date. The beginnings of missionary work are briefly described, but almost nothing is given as to the recent remarkable developments. This is a disappointment, for all the work of the Church has been done since 1882, and its

achievements are certainly as important as the late wars and political changes which are described in the supplemental chapters.

THE MOUNTAIN PEOPLE OF KENTUCKY. By Wm. H. Haney. 12mo, 196 pp. \$1.50. Wm. H. Haney, Williamsburg, Ky., 1907.

A mountain man gives the story of his own people of the Appalachian Mountains. He was a Berea student and a fair example of the fine material in the rough and ready makers of "Moonshine." He gives a clear picture of his people and their "upright" farms, the social conditions and feuds, industries, education, politics and religion. His outlook is sane and hopeful. Give them an opportunity and the mountaineers will succeed.

LITTLE BOOKS ON MISSIONS: "The Way of the Lord Prepared," by A. B. Leonard; "South America, a Mission Field," by Thos. B. Neely; "China and Methodism," by James W. Bashford; "Korea, the Land, People and Missions," by George Heber Jones; "India and Southern Asia," by James M. Thoburn; "Malaysia, Nature's Wonderland," by Wm. F. Oldham; "Mexico, Coming into the Light," by John W. Butler. 16mo. 35 cents each. Jennings & Graham, Cincinnati, 1907.

Condensed, reliable, practical and handy, these little volumes give a brief survey of the country, people and Methodist missionary work under consideration. They are ideal handbooks to give to a leader of a missionary meeting or a speaker who wishes to become familiar with salient points. Small as they are, they contain much fresh and stirring information for they are written by men who can speak with authority.

WAYS THAT ARE DARK. By Gilbert W. Walshe. 12mo, 276 pp. 5s., net. Kelley and Walshe, Shanghai, 1907.

As Editorial Secretary of the Society for the Diffusion of Christian and General Knowledge Among the Chinese, Mr. Walshe has excellent opportunities to study the Chinese and their habits of thought and life. He here gives us not a description of the shady side of Chinese morals, but a

sympathetic and clear revelation of many misunderstood traits and customs of the Chinese people. It is an excellent book for young missionaries and visitors to study in order that they may understand the social, political and religious usages of the country. Here the intricacies of Chinese dress, the etiquette of calls and visiting cards, times of mourning and rejoicing, purchase of land, procedure in case of fire or theft or persecution are all explained with illustrations that illustrate. It is an exceedingly readable book and broadens one's sympathies and knowledge of the world. The index is full and useful.

ILLUSTRIOUS CHINESE CHRISTIANS. By W. P. Bentley. Illustrated. 12mo, 248 pp. 75 cents. The Standard Publishing Co., Cincinnati, 1906.

This book is a sufficient answer to all who doubt the sincerity and quality of Chinese Christians. Twenty-two biographical sketches are given showing the life-stories of noble men and women who have suffered and served for Christ in China. They are not all thrilling in their interest, but all are instructive and give a varied view of how the Gospel is taking root in China. The stories "Farmers," "Scholars," "Merchants," "Musicians," and others are all told with many fine touches. Such men as Che'n Ta Yung, Pang of Hunan, pastor Chang, Old Wang, and Blind Chang are characters worth knowing—men who would shine in any body of Christians.

REVIVAL IN INDIA. By Helen S. Dyer. 12mo, 158 pp. 1s. 6d. Morgan and Scott, London, 1907.

Reports of marvelous manifestations of God's Spirit in various parts of India have been coming almost continuously for the past two years. Some have been sane and well authenticated; others have been hysterical and unreliable. There is, however, we are thankful to say, abundant proof that men, women and children have been quickened by the Spirit of God, have forsaken evil habits, have made resti-

tution in wrongs done to others, and have turned to God with true repentance and faith. The incidents given by Mrs. Dyer are selected as typical and authentic. Some seem to savor of fanaticism and hysteria, but all give proof of an awakening in which we all rejoice. A careful reading of these incidents should arouse the Church at home to more fervent prayer and more perfect faith in the power of God to use men and women wholly surrendered to Him.

W. SPENCER WALTON. By Geo. E. Weeks. 8vo, 200 pp. Marshall Bros., London, 1907.

Spencer Walton was the founder of the South Africa General Mission, and his ministry in South Africa, England and America was blessed to thousands of souls. He was a simple-hearted Christian, full of faith and of the Holy Spirit; a man ready to be used in the humblest or highest spheres—a winner of souls and a servant of God and man. With his charming and devoted wife he has devoted himself to the work of God in three continents, and great is their reward in heaven.

The story of Mr. Walton's life is a plain, unvarnished account of his work as an evangelist at home and in foreign fields. Many friends will welcome this memoir and the Bible studies which form the final chapter.

NEW BOOKS

- CONVERSION BY THE MILLION IN CHINA. By Rev. Timothy Richards. 2 vols. 8vo. \$5.00. Christian Literature Society, China.
- CHINA AND AMERICA TO-DAY. A Study of Conditions and Relations. By Arthur H. Smith, D.D. 12mo, 256 pp. \$1.25, net. Fleming H. Revell Co., 1907.
- AMERICA'S PRESENT OPPORTUNITY IN INDIA. By Anand S. Hiwale. 12mo, 216 pp. \$1.00. Arakelyan Press, Boston, 1907.
- GLORIA CHRISTI. An Outline Study of Missions and Social Progress. By Anna R. B. Lindsay. 12mo, cloth, 50 cents; paper, 35 cents. Macmillan & Co., New York, 1907.

- W. SPENCER WALTON. By George E. Weeks. 8vo, 200 pp. Marshall Bros., London, 1907.
- REVIVAL IN INDIA. By Helen S. Dyer. 12mo, 158 pp. 1s. 6d. Morgan and Scott, London, 1907.
- SUNNY SINGAPORE. By Rev. J. A. B. Cook. 12mo, 183 pp. Illustrated. 2s. 6d. Elliot Stock, London, 1907.
- ATLAS OF THE CHINESE EMPIRE. 22 maps. By Edward Stanford. China Inland Mission, London, 1907.
- THE FOREIGN MISSIONARY. By Arthur J. Brown, D.D. 12mo. \$1.50, net. Fleming H. Revell Co., 1907.
- ROBERT CLARK OF THE PANJAB. By Henry Martyn Clark. 8vo. \$1.75, net. Fleming H. Revell Co., 1907.
- THE UPLIFT OF CHINA. By Arthur H. Smith. 12mo. Young People's Missionary Movement, New York, 1907.
- THE AWAKENING OF CHINA. By Dr. W. A. P. Martin. Illustrated. 8vo, 344 pp. \$3.80, net. Doubleday, Page & Co., New York, 1907.
- HINDU MANNERS, CUSTOMS AND CEREMONIES. By the Abbé J. A. Dubois. Edited by H. K. Beauchamp. Third edition. 8vo, 741 pp. 6s., net. The Clarendon Press, Oxford, 1907.
- THE GREATEST WORK IN THE WORLD. By C. B. Titus. 12mo, 138 pp. \$1.50. Presbyterian Mission Press, Shanghai, 1907.

PAMPHLETS

- THE CRISIS IN THE CAMPAIGN AGAINST KONGO MISRULE. Kongo Reform Association, Liverpool, 1907.
- ENVELOPE SERIES. By Cyrus Hamlin. American Board, Boston.
- STRANGE SCENES FROM LANDS AFAR; THE LUSHAI HILLS MISSION; LIVING WITNESSES. Baptist Missionary Society, London.
- FOURTEENTH CONFERENCE OF FOREIGN MISSION BOARDS. Pamphlet. 156 Fifth Ave., New York, 1907.
- A CHINESE SAINT. By T. A. P. Clinton. 1 penny, net. China Inland Mission, London, 1907.
- TWO GOLDEN LILIES FROM THE EMPIRE OF THE RISING SUN. By Mrs. G. Fagg. 12mo, 88 pp. Paper, 1s. Morgan and Scott, London, 1906.
- FOURTEENTH CONFERENCE OF FOREIGN MISSION BOARDS IN AMERICA. 8vo. Pamphlet. Presbyterian Foreign Missions Library, New York, 1907.

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